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A
DEBATE ON BAPTISM
AND THE WITNESS OF THE HOLY SPIRIT.

HELD IN

Fairview, Ia. November, 1847.

BETWEEN

REV. WILLIAMSON TERRELL.

Circuit Preacher of the Methodist Episcopal Church,

AND

HENRY R. PRITCHARD,

Evangelist of the Christian Church.

Mr. Pritchard's speeches reported by himself, and Mr. Terrell's
by B. Franklin.

MILTON, IA.

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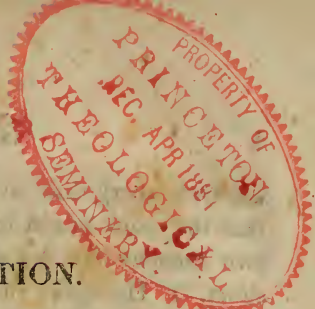
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INTRODUCTION.

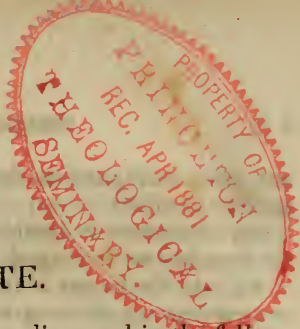
In presenting the following debate to the public, it is thought necessary to make a few brief remarks by way of introduction.

1. The debate originated in the unprovoked attacks of Mr. Terrell upon our people, and especially upon brother A. Campbell, in the vicinity of Fairview, Indiana. After those attacks had been made, Mr. Pritchard, residing at that place, felt himself called upon, in justice to the common cause of our Master, to invite Mr. Terrell to a public discussion, of the proper issues between us and our Methodist friends. But even that was not done until he was dared by the friends of Mr. Terrell. A correspondence ensued, in which Mr. Pritchard presented six propositions, which Mr. Terrell declined debating. Mr. Terrell presented four propositions, which Mr. Pritchard finally accepted, and agreed to debate under the usual and equal rules of controversy, which the reader will find on another page. Mr. Pritchard selected Mr. G. Campbell, and Mr. Terrell selected Mr. J. Shields, as Moderators, and these two selected Mr. Burress as President Moderator. It was also agreed by Messrs. Pritchard and Terrell that the Moderators should make rules to govern the discussion.

2. The proffers made Mr. Terrell for publishing the debate will appear for themselves, as an explanation of Mr. Terrell's not writing out his own speeches. I

am truly sorry that he could not be induced to do so, that the book might be endorsed by him. There are two reasons for the speeches of Mr. Terrell being so short. 1. He spoke slow, and consequently did not utter near as much matter as Mr. P. 2. It was impossible for me to get every remark he made. But I have done the best I could to give all his arguments, in the same order as delivered. How well I have succeeded, I leave to others who heard to decide.

B. FRANKLIN.



DEBATE.

1st. The propositions shall be discussed in the following order, viz.

1. "Immersion is essential to Christian Baptism." Mr. Pritchard affirms.

2. "Infant children are proper subjects of Baptism;" or, "The infant of a believing parent is a scriptural subject of baptism." Mr. Terrell affirms.

3. "Whenever the Gospel is preached Water Baptism is essential to the pardon of past sins." Mr. P. affirms.

4. "The Holy Ghost bears an immediate, direct and personal testimony to the believer in Christ of his pardon." Mr. T. affirms.

2d. The discussion shall be in the Meeting House in the village of Fairview Rush Co. Ia., and commence on the 3rd Tuesday in Nov. next and continue four days.

3d. The daily discussion shall commence at 9 A. M. and continue until 12; be resumed at 1½ P. M. and close at 3½ each proposition being the subject of discussion for one day only. The daily time may be changed by consent of parties.

4th. The disputants shall occupy one half of an hour alternately during each day commencing with the affirmative.

5th. No new matter shall be introduced on the final negative except in reply to matter introduced for the first time in the closing speech of the affirmant.

6th. The parties should mutually consider each other as standing on a footing of equality in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge and a desire for truth with himself, and that it is possible therefore that he may be in the wrong and his adversary in the right.

7th. All expressions which are unmeaning or with-

out effect in regard to the subject in debate should be strictly avoided.

3th. Personal reflections on an adversary should in no instance be indulged.

9th. As Truth not victory is the professed object of controversy whatever proofs may be advanced on either side should be examined with fairness and candor, and any attempt to answer an adversary, by arts of sophistry or to lessen the force of his reasoning by wit cavilling or ridicule is a violation of the rules of honorable controversy.

10th. Any error in the statement of facts, (if such should be found, in this paper) shall be corrected by a reference to the written agreement entered into by the disputants at Fairview.

H. NUTTING.

JONATHAN SHIELDS.

H. ST. JOHN VAN DAKE.

Tuesday, 9 o'clock, Nov. 16th 1847.

The president moderator arose and remarked as follows:

Gentlemen and ladies: We have convened to-day for no unworthy purpose; but for the discussion of several great points pertaining to the Christian religion. The object of every person present should be to enquire honestly after truth. *Truth* is or should be, the great object on all such occasions, and we should be careful not to be diverted from that object by extraneous circumstances.

I presume it is unnecessary to say any thing to the speakers who are to occupy the stand on this interesting occasion, as to what course they should pursue.—The dignity of the stations which they occupy, as ministers of the gospel, will of course dictate to them better than any thing I could say, the gravity, candor and honesty which they should exhibit throughout.

I deem it necessary and of first importance, for the au-

dience to observe the most strict order. This is a religious meeting, and as such is protected by the laws of our country, and consequently any disorderly persons may expect to be punished. No indications of approbation or disapprobation should be manifested, as such is regarded by all well informed persons as indecorous. Let perfect peace and decorum prevail throughout the discussion.

[MR. PRITCHARD'S FIRST ADDRESS.]

Gentlemen Moderators, Ladies and Gentlemen:

I appear before you at this time, and in this place, to contend for an item of that religious faith once delivered to the saints; and my prayer to the Author of my being and the Father of my spirit is, that I may speak; as I should speak,—that I may throughout this discussion, be governed and guided by that wisdom, which is from above, which is first pure, then peaceable and gentle, easy to be entreated, full of mercy and of good fruit; and that you my Christian friends, may hear, with that impartiality, which become those who are destined to appear soon before that God, who is acquainted with the thoughts, and intentions of every heart.

The proposition to be discussed this morning is the following:

“Immersion is essential to Christian baptism.”

This proposition is one that my friend Mr. Terrell, in the kindness and benevolence of his soul, has made for me to affirm in this discussion. He, with a degree of courage, unknown in former ages, seemed unwilling to enter into a public discussion with your humble servant, but upon condition that, I would allow him to make propositions for me to affirm, as well as for himself; presuming, I suppose, to understand the sentiments of myself, and brethren, better than we do ourselves.

I admire the wisdom if not the courage, manifested

by Mr. Terrell, in the wording of this proposition; for he has done the best he could for himself, and party.

A *feeling* sense of the danger, a man is in, while opposing the truth; was not far from him when he wrote the word "*essential*." By this word, he supposed he would be made free, in this discussion from Methodism, and every other *ism*—that he would have nothing to prove, and of course might run in any and every direction in search of materials, upon which he could make a speech; fill up his time, and appear to do something when he is doing nothing.

The only fair and honorable way of debating, among men of manly courage, and independence of soul is, to agree upon a proposition, which brings the sentiments of both parties, fairly into the discussion. This has not been done by Mr. Terrell. He well knew that his sprinkling *machinery*, would not work, where there was "*much water*;" so, of course, he thought it most convenient, and safe, for him and his party, to *hide* it during this discussion. *Small men* are sometimes possessed of wisdom.

What I believe I am willing to affirm in the presence of Mr. Terrell, or any other man, and as I most solemnly and conscientiously believe, before heaven and earth, that immersion is the only christian baptism, I will proceed to affirm, and defend, in the best way I can, my faith on this subject.

Mr. Terrell and his party believe, or pretend to believe, that Immersion, sprinkling, and pouring are all *modes* of baptism but none of them the very *thing* which the Lord commanded. If the Redeemer did not command immersion, will Mr. Terrell have the goodness to tell us what he did command?

If he should deny that the Lord commanded us to be immersed, it would follow, that every time he has immersed a person, he did the same thing the Lord never commanded him or any one else to do. If he denies that baptism means immersion, it will follow, that ex-

ery time he has immersed a person, saying, "I baptize you," he told something which he knows no man ought. If he admits that Christ commanded immersion, and that baptism is immersion, it will follow, that his sprinkling, and pouring, have no more to do with baptism, than *eating* and *sleeping* have. If he should tell you, that baptism means immersion, sprinkling, and pouring, and that Christ commanded them all to be done, it will follow, that no one is baptized in obedience to the Lord, until he is immersed, sprinkled and poured. If baptism means them all, and Christ commanded them all, what can be more certain, than that we are solemnly bound to do them all? If he should tell you, that Christ designed to establish on the earth, just such a church as the Methodist Church, in which some should be sprinkled, some poured, and some immersed, will he have the goodness to tell us, how we are to know, who to sprinkle, who to pour, and who to immerse? If he should answer that Christ designed every one to *choose* for himself; we will feel under everlasting obligations to him if he will tell us, why he and his party have subverted the design of Christ, by sprinkling *infants*, and taking away from them, their *right to choose* for themselves?

As my friend Mr. Terrell has the reputation of being a good disputant, and is said, to be possessed of great reasoning powers, I hope he will bring them all to bear upon this subject to day, and remove some of these difficulties out of his way. That I do not misrepresent the sentiments of Mr. Terrell will appear from the following passage, which I find in "Doctrinal Tracts on page 287.

"With regard to the mode of baptizing, I would only add, Christ no where; as far as I can find, requires *dipping* but only *baptizing*: which word, many most eminent for learning and piety, have declared, signifies to *pour on*, or *sprinkle*, as well as to *dip*. As our Lord has graciously given us a word of such *extensive* meaning

doubtless the parent, or the person to be baptized, if he be adult, ought to *choose* which way he best approves. What God has left *indifferent* it becomes not *man* to make necessary."

This passage must be extremely interesting, and edifying, to all the members of the Methodist church!—The soul of my friend Mr. Terrell must "delight itself in fatness," when he reads, "Christ no where requires *dipping*, but only *baptizing*." This never could have been intended for any accountable being in the world for it is certainly one of the most stupid things that I have seen in print. The meaning of it is, Christ did not require his command to be obeyed in *English*, but only in Greek. This writer says, the word baptize means *to sprinkle*, as well as to *dip*. If the word means to *dip*, Christ must have required *dipping*, unless our writer intends to say, Christ no where requires *dipping*, he only requires *dip*.

Now, let it be remembered, and never let it be forgotten, that this standard work of the M. E. Church declares, that baptize means to sprinkle, pour, and immerse. It gives to *baptizo* three meanings, and gives not an intimation that it has any other meaning. Mr. Terrell then, is solemnly bound to defend his Methodism, if defended it can be. It will not do for him to resort to the common, but stupid plea, that he has nothing to prove for this will only prove to the audience that he knows he has nothing to prove, sure enough, and that he is conscious of being unable to prove any thing. I have never known any one offer that plea, who had any thing better to offer. To see a man stand up before an audience, and say, "My opponent has all to do, and I have nothing," proves him to be a do little, know nothing sort of a thing, and withall a perfect *nothing* himself. If Mr. Terrell is a man, and possessed of the courage of a man, let him come up to the work, and prove, if he can, that baptizo means not only, to immerse, but sometimes to sprinkle, and sometimes to *pour*

There is no party in the world, that pretends to baptize in any way, but what practices, either sprinkling, pouring or immersion. There is no party known to me, that claims that any other mode is baptism.—The issue then is, Does baptizo mean only to immerse, or does it mean to sprinkle as well as to immerse? I affirm the former, Mr. Terrell the latter.

Before I proceed to the proof of my proposition, I must premise a little further.

I wish to inform Mr. Terrell, and the audience, that *baptizo* is the only word about which, I affirm any thing in the discussion of this proposition. I will defend baptizo but I will not defend any other word, belonging to its family. I know that many of the most eminent men that ever lived, have defended, successfully defended, not only baptizo, as meaning to *dip*, but all of its relations; but this was a work which they were not called upon to perform.

There are a great many reasons why the advocate of immersion is not called upon to defend every word, which belongs to the family of baptizo; some of which I will give.

1. It is not true of the words of any family, that every word in the family has precisely the same meaning; so of course, in defending one, you are not bound to defend all.

2. Primitive words very frequently have two or more meanings, while an instance cannot be found, in all the history of its derivative, where it has more than one of the meanings of the primitive word. This is the case with bapto, and baptizo. Bapto means to *dip*, and to *dye*; baptizo means to *dip*, but it never means to *dye*.

3. A third, and still better reason, why I will not defend any other word, is, baptizo is the only word used, by Christ and the apostles to designate the ordinance of baptism. The reason they had for not using any other word, is my reason for not defending any other.

4. We have not time to examine any other word;

for Mr. Terrell has refused to debate this proposition more than one day. If he should find himself hard pressed for something to say, and should manifest a disposition to debate *bapto*, instead of *baptizo*, I will inform him now, that I am prepared to meet him, at any convenient time and place, and prove that *bapto*, has *two* meanings, and only *two*.

The reason why I make these remarks is, I am well acquainted with the *ins*, and *outs* of men who have nothing to say in defence of their positions. You will hear my friend when he takes the stand, talk about every thing, except the practice of himself and party. He will make *baptizo* mean any thing, every thing, or nothing, to suit the conveniences of his Methodism.—Mark what I tell you; he will not dare to affirm that it means to sprinkle.

As the meaning of every word, in every language, is determined by its history in the language to which it belongs; my first argument in support of my proposition, shall be drawn from the Greeks themselves. I have great respect for the opinions of learned men, but I am not willing to sit down and say a thing is so, because they say so. Dr. Carson says, and a greater than he, has not recently spoken; nor will there in my opinion, for some time to come. “The meaning of every word must *ultimately* be determined, by an actual *inspection* of the passages in which it occurs.”

Why should it not be so? Are not the people who speak a language, the best judges of the meaning of a word in their language? Both Mr. Terrell and myself, for want of more extensive reading, are compelled to rely on others for the testimony of Greeks. I will therefore, proceed to lay before you their testimony, as it is given by Dr. Carson, in his able, and triumphant work on baptism.

Polybius, applies the word to soldiers passing through water, “*baptized up to the breast.*”

Surely the word *baptizo* cannot mean to sprinkle

here. In *wading* a river men do not sprinkle but immerse themselves up to the breast. That part only is baptized, which is *under water*. The part above water was not baptized. If a little water, when sprinkled on the face, is baptism, why does Polybius say, that only is baptized, which is *under water*?

Plutarch, speaking of a Roman general, dying of his wounds, says, "that having baptized his hand in blood, he wrote the inscription for a trophy."

Here the meaning of the word cannot be questioned. He does not mean that, he sprinkled his hand *in* blood; for that would make nonsense; but that he *dipped* his hand in blood, to write the inscription. How do men write? When we write, we all know that we do not *sprinkle*, but *dip* the pen in the fluid. If dipping an instrument into a coloring fluid is, by Plutarch called baptizing it; what can baptism be but immersion?

Lucian, makes Timan the man-hater, say, that "If in winter the river should carry away any one with its stream, and the person with outstretched hands should beg to be taken out of the river, I would drive him from the bank, and *baptize* him headlong, so that he would not be able again to lift his head *above water*."

The meaning of baptizo is fixed in this passage without doubt, to be immersion. If putting a man *under water*, so that he cannot *lift his head above it*, is baptizing him, what honest man can say, that any thing short of immersion is Christian baptism? Mr. Carson, remarks upon this passage from Plutarch, as follows.

"To resist such evidence, requires a hardihood which I do not envy. Having such examples before my eyes, I cannot resist God to please men."

From the examples already given, it may be seen, that when a part only is *under water*, that part only is said to be baptized, and when the whole man is *under*, the whole man is said to be baptized. That *only* is baptized, which is *under water*. Let that be remembered.

Diodoras Liculus, speaking of the drowning of ani-

imals in water says, that "When the water overflows the country many of the land animals baptized in the river perish." This needs no comment, to evince to the most unbelieving that immersion, and immersion only, is the meaning of this passage. We all know how animals perish, in the time of a great flood. No man who values his reputation, would say that animals perish in the time of a great flood, by having a little water sprinkled on their faces. The land animals, were not baptized until they were *under the water*.

Strabo, says Dr. Gale, is very plain in several instances: speaking of the lake near Agrigentum, a town on the south shore of Sicily now called Gergenti, he says "Things which otherwise, will not swim, do not baptize in the water of this lake, but float like wood."

"And there is a rivulet in the south part of Cappadocia," he tells us, "whose waters are so buoyant that if an arrow is thrown in, it will hardly *sink*, or be *baptized* into them."

In another place, he says, "The bitumen floats atop, because of the nature of the water which admits no *diving*; for if a man goes into it, he cannot *sink*, or be *baptized*, but is *forcibly kept above water*."

"Now in these several passages," says Dr. Carson, "the model meaning of the word is confirmed in so clear express, and decisive a manner, that obstinacy itself cannot find a plausible objection. Things which sink in other waters, will not sink or be baptized in the water of this lake. This is immersion, and nothing but immersion. Sprinkling, and pouring, and popping and wetting and washing and purifying, and embuing, and dedicating, consecrating, with the various meanings that have ever been forced on this word, are meanings invented merely to serve a purpose."

Why cannot a man be baptized in the water of this lake? Because the *buoyancy* of the water *forcibly kept him above*. That is, he cannot be baptized because he cannot go *under the water*. Let that be remembered.

Why cannot things which sink in other waters, be baptized in the waters of this lake? Because they "*float like wood*," do not go under the water, and of course cannot be baptized without going *under*. Let that be remembered.

Why cannot the bitumen be baptized in this lake?—because it *floats atop*," and because of the "nature of the water, which admits no *diving*." It cannot be baptized because it cannot go *under the water*, so as to be *immersed*. Let that be remembered.

These passages from Strabo, not only prove that *baptizo* means to immerse, but that it never has any other meaning; for if it were possible to baptize a man without immersing him, Strabo never would have said, he cannot be baptized, because he cannot go *under the water*.

If Strabo understood the Greek language, and if he was competent to decide upon the meaning of a Greek word, then my proposition is true, and immersion is *essential* to christian baptism.

Heradicles Pontieus, moralizing the fable of Mars being taken by Vulean, says, "Neptune is ingeniously supposed to deliver Mars, from Vulean, to signify that when a piece of iron, is taken red hot out of the fire, and *baptized into* water, the heat is repelled and extinguished, by the contrary nature of the water."

If the iron, was baptized *into* water, so as to extinguish the heat, it certainly was immersed.

Themistius Orat, says, "The pilot cannot tell but he may save one in his voyage, that had better be *baptized into* the sea, and drowned."

If putting a man under water, so as to drown him, is baptizing him, what can baptism be but immersion?

The man, who can advocate sprinkling in the face of testimony like this, has a conscience wholly unlike mine; and can do, what I would tremble to do. Let Mr. Terrell produce a passage from any one of the classics,

where baptizo has the meaning of sprinkle, or pour for which he contends. I boldly and fearlessly affirm, he cannot do it. I conclude my address in the language of Dr. Carson, "Baptizo in the whole history of the Greek language has but *one* meaning. It not only signifies to dip, or immerse, but it never has any other meaning."

[MR. TERRELLS FIRST REPLY.]

Gentlemen Moderators, Ladies and Gentlemen:

I feel myself in an attitude somewhat different from what I have ever before occupied. I never occupied precisely the same ground before, and consequently do not feel quite as much at home as I could wish, and as I hope to, after awhile. Our discussion is one most assuredly of the highest importance. Christian baptism is surely a subject of great moment, and one the proper understanding of which, is of the highest importance. It is a subject which is viewed by the community at large, as one of great importance. For my own part, I felt willing to consider the question to be discussed to-day a settled question. The debate between Mr. Campbell and Dr. Rice, in Lexington, Kentucky, I consider, and I think my brethren also consider an end to the dispute, and a final settlement of the whole question concerning the *mode of baptism*. My friend Mr. Pritchard seems to think otherwise, and insists on a discussion of the question. It is therefore simply to gratify him and his brethren, who appear not to be satisfied, that I have consented to go into the discussion and not because there is any uneasiness in the Methodist church.

It will be necessary for me to place the question fairly before you, and then I want you to keep it in your minds. He does not affirm that immersion is baptism simply; but his proposition is that "immersion is essential to baptism." Our opposers say, that *baptize* is a spe-

cific action, and that it means to *dip, plunge, immerse*, and consequently all who have not been dipped, are not baptized. Therefore, the gentleman is not to prove that immersion is baptism, for we all admit that, but he is to prove that immersion *only* is baptism. This is what I think he never can do.

The burden of proof rests on my opponent, and on immersionists wherever the subject is discussed. Mr. Campbell conceded this, in the debate with Rice. I will read you his proposition :

“The immersion in water of a proper subject into the name of the Father, the Son, and the Holy Spirit, is the one, only apostolic or Christian baptism.” Mr. Campbell affirms—Mr. Rice denies. If Mr. Campbell was right, the whole burden of proof rests on my opponent, and he has no just reason to complain of the proposition.

Mr. P. has gone to heathen classics ! This, I confess, was an unexpected move, for such a New Testament champion as he is. I expected that he would go into the bible, and that we should have line upon line and precept upon precept. In his resort to the classics he is against Mr. Campbell, as I will show you, from the preface of his New Translation, which reads as follows :

“We would also remind the same class of readers, that an intimate acquaintance with the Septuagint Greek of the Old Testament, is of essential importance in translating the New. The seventy Hebrews who translated their own scriptures into the Greek language, gave to that translation the idiom of their vernacular tongue. Their translation, if I may so speak, is a sort of Hebrew Greek. The *body* is Greek, but the *soul* is Hebrew ; and, in effect, it comes to this, that, as we have no other Hebrew by which to understand the Hebrew Scriptures, but the Hebrew of the Old Testament ; so, we have no Greek by which to understand the apostolic writings, but the Greek of the Jewish and

Christian Prophets. The parallelism is so nearly exact, that it subtracts but little from it to allow, that there is much advantage in having a correct knowledge of the Greek classics. The Septuagint being read for nearly three centuries prior to the Christian era, in all the synagogues of the Hellenistic Jews, and being generally quoted by our Lord and his apostles, must have essentially effected the idiom of all the inspired writings of the Christian Apostles; consequently, incomparably more regard should be paid to the Septuagint, than to the classic use of Greek terms."

Now unless he can show that he is a greater man, than Mr. Campbell, I cannot see how he will justify himself, in his resort to Greek classics! If Mr. Campbell is right, Mr. P. is wrong. Mr. Campbell says, the Greek of the classics is not the same as the Greek of the Scriptures. Here then, the great leader of immersionism is against him, and on my side of the question. Yes, he says "incomparably more attention should be given to the Septuagint of the Old Testament than to the classics."

But I consider the gentleman has failed in his reference to the classics—signally failed, and he ever must fail to get any support from that direction. Campbellites say, *baptize* is an *action*. Well, let me refer to the classics and see what kind of an action.

Hippocrates directs concerning a blister plaster, if it be too painful, "to *baptize* or *moisten* it with breast milk or Egyption ointment." Did he intend, that the plaster should be immersed in breast milk? Is this the direction physicians are accustomed to give concerning blister plasters? Evidently the word is used as having the sense of *moistening*.

Now you will remember that the gentleman's proposition is a universal proposition, and if I produce one case where the Greek word *baptizo* does not mean *immerse*, or one place where it means any thing else, he must most signally fail. That I have now produced

one such a case, I think, every person present must be fully convinced.

Aristotle speaks of a substance, which, "if it is pressed, dyes (*bapteî*) and colors the hand." Here I find another exception to his universal proposition. All must see that there could be no immersion, and yet, my friend affirms that immersion is essential to baptism.

Helodorus says, "Josephus *baptized* the city." Surely he did not immerse it! What will my friend do with this case?

Origin says, "the prophet *baptized* the wood upon the altar." There evidently was no dipping but pouring water upon the wood. He cannot make this case mean immerse. I want his special attention to this case.

I have no disposition to stay amongst the classics long. I rely upon my bible for proof, and expected a bible argument from a man so habituated to extol the New Testament, and had made no calculation, to see him leave his bible and resort to heathen writers. But I think, I have now fully met him with classics, and given several cases which must ever stand as unanswerable objections to his universal proposition.

If my friend is right, none are baptized but those who are immersed, and consequently that all the world are in error, except the few Baptists, who are contending for my friend's universal proposition. But I proved that he is mistaken, and that even a blister plaster was said to be baptized, when it was clear that only a little breast milk had been sprinkled on it. And I now inquire of the gentleman, what it is that causes a blister plaster to be painful? Surely it is because it becomes dry and hard, and requires to be moistened. And how is that done? by immersing it? I would inquire of any respectable physician, in this large and respectable assembly, if he ever directed a blister plaster to be immersed to soften it and cause it to become easy? Physicians do not deal in metaphorical terms, but in plain literal language, which is easily understood, and

remembered. Here then we have baptism, and *no immersion*, as clear and plain as language can make it.— And my friend can never get over it.

Again ; Eusebius speaks of being "*baptized in tears.*" Will the gentleman say he was immersed in tears?— I think he will not. Then immersion is not essential to baptism, as he vainly affirms. Did you ever know a man to be immersed in tears? This is no figurative use of the word, but a plain matter of history. Historians do not deal in figurative language, but in the most plain matters of fact. We all know what it is to weep over a penitent son, It is nothing strange. All know too, that there is no immersion about it. It therefore is a strong case against the arguments of my opponent and the whole Baptist ranks, and one that can never be answered.

It is not necessary for me to examine all the quotations he has made from the classics, for I admit the word *baptizo* sometimes means immerse, or that that is one of its meanings ; but what I deny is that it universally has that meaning. His finding an instance, therefore, where it has that meaning, does nothing towards sustaining his proposition. I am therefore through with my reply to all he has said, which I think can at all bear upon the point.

I have nothing further to do, unless I should advance with counter-evidence ; but, as I see my time is almost out, I shall not do this, and will give place, and hear what disposition he will make of the cases I have introduced.

[MR. FRITCHARD'S SECOND ADDRESS.]

Gentlemen Moderators :

Mr. Terrell commenced his reply by informing you, that he was well satisfied with the way this question has been settled by Mr. Rice, and others. Methodists are quite easy, and well satisfied ; but myself and brethren are uneasy and dissatisfied, and want discussions

that we may save our cause. If Mr. Terrell is so well satisfied with the way the question has been settled, why did he commence the *war*, by assailing us in this country without cause? Mr. Terrell did not expect you, my Christian friends, to believe this assertion; for he knows that you all know better.

If Mr. Terrell was really in good solid earnest when he made that assertion, I must confess that he and his party are more easily satisfied, than I and my brethren can possibly be.

Mr. Ewing, an eminent defender of his *rantism*, says "Baptizo means *to pap*." Mr. Terrell says, "I am well isfied." Mr. Ewing says, "*pap* means a small smart quick sound." Mr. Terrell says, "Methodists are well satisfied with that." Mr. Ewing says, "We should be baptized by having a little water papped upon the turned-up face." Mr. Terrell says, "Methodists are quite *easy*, and well satified." Mr. Beecher says, "baptizo means *to purify*." Mr. Terrell says, "I am well satisfied with that too;" any way to keep from going "*down into the water*," as the apostles did. And finally Mr. Rice, his great champion of washing memory, says, the word in debate means, "*to wash* in any way." And Mr. Terrell says that it is; we Methodists are more than satisfied with the way that Mr. Rice has settled the question.

For a man to be satisfied with all the ways that the question has been settled by Mr. Rice, and others, he must have a time-serving conscience, that will stretch in any way.

Mr. Terrell tells you, that he was surprised to see a New Testament champion go to the classics, and not to the bible, to prove his proposition. And I too, am as much surprised as he can possibly be, that the great champion of Methodism—the *hero* of the fraternity, who has been fighting the battles of his party all over the State, for a number of years past, should not know that the classics are the highest authority in the world,

in determining the meaning of the word in debate.

I suppose the gentleman thinks that, as we have no creed but the bible, we should not permit our children to use any other book but the bible, in the study of Grammar, Mathematics, and Natural Philosophy.

Bro. Campbell, the gentleman says, is against me in going to the classics, to find the meaning of words in the New Testament. This is strange. I now ask Mr. Terrell, if Bro. Campbell has ever said, that *baptizo*, and all words indicating outward physical specific action, mean one thing in the classics and another in the New Testament? Let Bro. Campbell speak for himself:

"It has been a question amongst theologians, whether the sacred use, that is, Jewish and Christian, agrees with the classic use of this word; whether in one sentence, the New Testament writers use *baptizo*, as do all other writers of that age; a most singular question in *such a class of words*—words indicating outward physical specific action. Such words are not the subjects of *idiomatic and special law*. It would be indeed adopting a very dangerous principle and precedent that this word means one thing out of the New Testament, and another in it. The usage of the age, and the context, must in all cases decide the precise meaning of the word—a law of philology which I have published as often as any of my contemporaries, not only in this case, but in all others." Lexington Debate, p. 89.

As I apprehend Mr. Terrell knows but little about the writings of Bro. Campbell, I feel inclined to read one more passage for his illumination:

"Mr. Rice, has no authority for claiming for *baptizo* a special court, or special code, or in any way to exempt it from the common rules of interpretation. It is not a word of idiom, as I have frequently observed, *to dip, to sprinkle, to pour*, like other outward, physical, and well defined actions, are not affected by any na-

tional peculiarity. Men perform these actions in all ages, languages, and countries, in the same manner.—*Ernesti* has given him no law, any more than Gregory X to interpret the word in dispute, in any shade of sense, differing from Josephus, the Septuagint, or the *Greek classics*." Debate, p. 182.

If Mr. Terrell is as well acquainted with the writings of Bro. Campbell, as he pretends to be, how could he make the assertion that he is against me, in going to the classics? Has he not read the debate? If he has read the writings of Bro. Campbell, as he says he has, has he not seen where he has said again, and again, that *baptizo* is not a word of *idiom*? and that it means in the New Testament, what it means every where else?

Mr. Terrell, in spending so much of his time, as he did, in reading from Bro. Campbell, reminded me of the editor who was so hard pressed for *materials* to fill up his paper, that he said—

"These two lines that look so solemn,
Are just put here to fill the column."

Bro. Campbell is not alone; for he is sustained by the most eminent men of all parties. Dr. Carson says:

"The meaning of a word must ultimately be determined by an *actual inspection of the passages in which it occurs*." Carson on baptism, p. 56.

Ernesti says, "The sense of words depends on the *usus loquendi*. This must be the case, because the sense of words is *conventional and regulated wholly by usage*. Usage then being understood, the sense of words is of course understood." Principles of Interpretation, p. 25.

Again, Ernesti says:

"The principles of interpretation are common to *sacred and profane writings*. Of course the Scriptures are to be investigated by the same rules as other books."

Prof. Stuart, remarks upon this:

"If the Scriptures be a revelation to men, then they are to be read and understood by men. If the same laws of language are not observed in this revelation as

are common to men, then they have no guide to the right understanding of the Scriptures."

Thus speaks Carson, Ernesti, Stuart, and common sense. Indeed there is not one great man in the world except Mr. Terrell, but what agrees with Ernesti, and Stuart, that the *usus loquendi* is the highest authority in ascertaining the meaning of words.

The reason doubtless, why Mr. Terrell regarded my appeal to the classics as an unexpected move was, because he knew that the classics do not countenance his sprinkling, as a meaning of baptizo. All the reply he could make was to say, "it was an unexpected move." Mr. Rice, Mr. Terrell's favorite, instead of saying it was an unexpected move, said, "The apostles did not speak classic Greek; for they could not have understood it." The Apostles of Christ speaking as the Spirit of God gave them utterance, and yet could not understand or speak the Greek language. What a pity it is, the Spirit of the Lord had not have had an opportunity of taking a few lessons in Greek, in the same School with Mr. Rice.

Mr. Terrell it seems has found it very convenient notwithstanding my move was so unexpected, to favor us with a few passages from the classics. I am gratified to see the old *blister plaster* of Lexington memory upon the carpet to day; for I apprehend it will *draw sorely* upon Methodism, before this discussion shall close. I will read you the remarks of Dr. Carson upon the blister plaster, about which Mr. Terrell has had so many things to say after Mr. Rice.

"Hippocrates," says Carson, "uses this word sometimes, and *always* in the sense for which I contend. We have seen that he uses *bapto* very often: I have not found *baptizo* more than four times. This circumstance sufficiently proves, that though the words are so nearly related, they are not perfectly identical in signification. The first occurrence of it is on page 254. "*Baptize it again in breast milk and Egyptian ointment.*" He is

speaking of a blister which was first to be *dipped* (bapto) in the ail of roses, and if when thus *applied*, it should be too painful, it was to be *dipped* (baptizo) again in the manner above stated."

Stronger evidence of immersion could not be desired. The blister plaster, if too painful, was to be *baptized* in breast milk and Egyptian ointment; not the milk and ointment sprinkled upon the plaster. What can be plainer?

But, lest some should think that probably Hippocrates used this word in a sense, differing somewhat from other writers of his age, I will let him decide in what sense he used it. Speaking of a ship sinking by being overloaded, he says:

"Shall I not laugh at the man who *baptizes* his ship by overloading it, and then complains of the sea, *that it engulphs it with its cargo.*"

"Is it possible that a mind really thirsting for the knowledge of God's laws, can resist such evidence.—Such a baptism would surely be an immersion." Here we discover that the word *baptize* in the writings of Hippocrates, means not only to put *in*, but to put *under* the water.

His second example was Eusebius's account of the *Apostate* who was baptized in suffering and *tears*. Mr. Terrell certainly does not intend to say, that the suffering and mental agony of that Apostate were so great that he shed *two or three drops of tears*. This would be sufficiently ludicrous without any reply. The fact is, if Eusebius did use the word baptizo, he could not have meant any thing else, but that the *anguish* of that Apostate was so great that he was *overwhelmed* in suffering and tears. Baptizo literally means to immerse, and figuratively to overwhelm.

The Greeks used the word baptizo just as we use the word immerse. How often do we say, "He is immersed in suffering, immersed in *debt*, and immersed in business?" I can produce examples numerous and various

where the Greeks speak of persons baptized in suffering, in debt, in calamity: but who would understand them to mean any thing differing from what we mean, by "immersed in debt, in calamity, and in business?"

In looking over some of the works, published by the party to which Mr. Terrell belongs, I find where the writers give this from Eusebius among other examples from the classics; and while they give the *original* of other passages, not one of them has *dared* to give the original of this. This circumstance has led me to doubt whether Eusebius used the word *baptizo*. If he did not, the passage has nothing more to do with this discussion, than it has with a discussion on universal salvation. I do not know what word he used, but I deny that he used the word *baptizo*. Let Mr. Terrell show that he did if he can. If Mr. Terrell should fail to show that Eusebius used the word about which we are debating, what respect must this congregation have, for that which he manifests, when he makes Eusebius say, what he never did say.

The passage from Aristotle has nothing to do with this discussion. Aristotle does not use the word *baptizo*, about which we are debating. *Bapto*, the word used by him, means *color* as well as to *dip*. *Baptizo* means to *dip*, but it never means to *color*. The coloring matter of which Aristotle speaks was in water, and when it was pressed down under the water with the hand, it would color the hand. He does not say the hand was immersed, sprinkled or poured, but that it was colored. But the fact is, the hand was both immersed and colored. I stated in my first speech, that *bapto* had two meanings, one to *dip*, the other to *dye*.—But with *bapto* we have nothing to do to-day. *Baptizo* is the only word used in the bible to denote the ordinance of baptism; so it is the only word, about which I affirm any thing in the discussion of this proposition. As I have proved that it means to immerse, let Mr.

Terrell prove that it means either to sprinkle, pour or color, if he can.

Helodorus, Mr. Terrell says, speaks of "Josephus baptizing the city." If it were not for the seriousness of the subject I would laugh right out at this. I knew that Josephus, in speaking of a city being ruined or *sunk by robbers*, says, "Those, indeed, even without faction, afterwards *baptized the city in ruins*;" but that Helodorus, or any one else ever said, that "Josephus baptized the city," is something *new*.

His last example is a clear case of immersion.

The Prophet Elijah, as we learn from 1 Kings, 18 chap., made an altar, and made a trench about the altar, put the wood in order, and poured *twelve barrels* of water on the altar, and wood; so that the trench was filled, and the altar and wood *covered* with water. He then called upon the God of his Fathers, and fire fell from heaven and consumed the altar, the wood, and the sacrifice while immersed in water. Origin, in speaking of it, says, the fire came from heaven and consumed the wood, while it was baptized in water. It would be a splendid *miracle* to record, for Origin to say, the Prophet performed a mighty and stupendous work. Well, what did he do? Why he caused wood to take fire and consume, upon which a few drops of water had been sprinkled.

Having shown that the reply of Mr. Terrell is no reply at all, and having proved that baptizo among the classics means to immerse, and only to immerse, I will in the remaining part of my address, offer my second argument; which shall be drawn from the testimony of eminent men, on Mr. Terrell's side of this question. If he wishes to reply to this my second argument, let him show that my brethren are those who agree with me that immersion only is baptism, have said as much in favor of his sprinkling, as eminent men of his party have in favor of the truth.

As John Calvin seems to be closely related in some

way to the *Father* of sprinkling, I will commence with him.

CALVIN. "The word *baptizo* signifies to immerse and the rite of immersion was observed by the ancient church.

LUTHER says: "Baptism is a Greek word, and may be translated *immersion*, as when we immerse something in water, that it may be *wholly covered*."

BEZA, says, "Christ commanded us to be baptized; by which word, *it is certain*, *immersion* is signified."

VITRINGA, says, "The act of baptising is the immersion of believers in waters. This expresses the *force* and *meaning of the word*. Thus also it was performed by Christ and his apostles."

HOSPINIANAS, says, "Christ commands us to be baptized; by which word it is *certain* immersion is signified."

GURTLEUS, says, "To baptize, among the Greeks, is undoubtedly to immerse, to dip; and baptism is immersion, dipping. The thing commanded by our Lord, is baptism, immersion into water."

BUDDEUS, says, "The words baptizein and baptisonos, are not to be interpreted of sprinkling, but *always* of immersion."

SALMASIUS, says, "Baptism is immersion, and was administered in former times, according to the force and *meaning of the word*."

VENEMA, says, "The word baptizein, to baptize, is nowhere used in the scripture for sprinkling."

Having now heard nine of the German writers of the era of the Reformation, I shall next adduce the opinions of the modern German critics or ecclesiastical historians.

Professor FRITSCHÉ, says, "That baptism was performed not by sprinkling, but by immersion, is evident, not only from the *nature of the word*, but from Rom. vi. 4.

AUGUSTI, says, "Baptism, according to *etymology* and

usage signifies to immerse, submerge, &c.; and the choice of the expression betrays an age in which the latter custom of sprinkling had not been introduced."

BRENNER, says, "The word (baptizo) corresponds in signification with the German word, *taufen*, to sink in to the deep."

The author of the Free Inquiry respecting baptism, says, "Baptizo is *perfectly identical* with our word immersion or submersion. If immersion under water is for the purpose of cleansing or washing, then the word means cleansing or washing."

BRETSCHNEIDER, in his Theology of 1828, says, "An *entire* immersion belongs to the nature of baptism.—This is the *meaning* of the word." This writer is confessedly the most critical lexicographer of the New Testament.

PAULUS, says, "The word baptize signifies, in Greek, sometimes to immerse, sometimes to submerge." He does not say, with Mr. Terrell, it sometimes means to immerse and sometimes to sprinkle.

RHEINHARD, says, "In sprinkling, the symbolical meaning of the ordinance is *wholly lost*."

SHOLZ, says, "Baptism consists in the immersion of the whole body in water."

BRETSCHNEIDER, says, "In the word baptizo and baptism, is contained the idea of a complete immersion under water; at least so is baptism in the New Testament."

I shall conclude the testimony of the modern German scholars by that of Neander, whose amiable candor adds lustre to his fame as a historian. In his letter to Mr. Judd he observes: "As to your question on the original rite of baptism, there can be no doubt whatever, that in the primitive times it was performed by immersion, to signify a complete immersion into the new principle of the divine life, which was to be imparted by the Messiah." Henton's history of baptism. page 54 to 57.

(Time expired.)

[MR. TERRELL'S SECOND REPLY.]

Christian friends; I hope I shall not be understood by what Mr. P. may say of me. He represents me as saying the apostles could not understand classic Greek. I hope I shall be able to make myself understood without your relying upon his representation. I have brought the leader of his party to show that apostles did not write classic Greek. But I did not say that they could not understand it. The gentleman read from Mr. Campbell, in the Debate with Mr. Rice, to show that what I said of Mr. Campbell was not correct. According to the quotation he has made Mr. Campbell has crossed his own track. The reason perhaps, of his thus crossing his own track was, that he was hard pressed by Mr. Rice.

But I am not done with New Testament usage—I will show you from the Debate—[Here Mr. T. took up the Debate between Campbell and Rice, and after turning the leaves back and forth closed it and said,] However it is not necessary for me to read.

Mr. Pritchard has told you what course I would pursue in this discussion. I have known for some time that he was a man of a great deal of sagacity, but I did not know that he was a prophet before. It does not require a great deal of sagacity, however, to tell what course he will pursue.

He told you that the blister plaster is on the *carpet*.—I did not know the blister plaster was on the carpet before, but thought it was on his immersion. I think yet that it is on immersion, and I am bound to make it stick.

Hippocrates did not say it was to be *dipped*, as the gentleman says. It was not customary to dip plasters but to anoint them. Mr. Taylor, however, has made it appear that it was not the plaster, but the blister—the *sore place* on the man that was to be baptized. They did not *dip* the sore place, but *washed* it, as was customary, in such cases.

The gentleman tells you that baptism of tears is fig-

urative. What is it a figure of? Is it a figure of immersion? It cannot be a figure of dipping. It is a figure of sprinkling, if it be a figure at all. But it cannot favor immersion, whether it be figurative or literal. I then, contend that it is decidedly in my favor, and against Mr. P.

Mr. P. differs from Mr. Campbell, for Mr. C. maintains that the word *baptizo* not only puts a person under water, but the termination *zo*, brings him out again. If Mr. P. is right, the great leader of his party is wrong! Is Mr. P. a greater man than Mr. Campbell? His friends would hardly allow that he is. Be that as it may, they differ very widely, and I shall leave them to reconcile the difference among themselves.

The gentleman tells you that I read from Mr. Campbell merely for the purpose of filling up my time. I confess that it is somewhat of a waste of time to read his productions, but on occasions like the present, it sometimes becomes necessary. His sentiments, I know, are erroneous, but owing to the importance my friend and his party attach to them, it is necessary occasionally to quote him.

I will now read from the Debate, page 78:

"My idea is," says Mr. Campbell "that the word originally meant not that dipping should be performed frequently, but that it indicated the rapidity with which the action was to be performed; that the thing should be done quickly; and for this reason the termination *zo* is never used when the word is employed in connexion with the business of dyers and tanners. But the word *baptizo* is always used to express the ordinance of baptism. This is the best reason I can give for the change of the termination into *zo*.

"With regard to the frequent occurrence of this word in the New Testament usage, I said that there might be some good reason given. And that reason is found in the fact that *bapto* means to dip, without regard to continuance long or short, but *baptizo* intimates the subject of

the action is not *necessarily* long kept under that into which it is immersed."

To this Mr. Rice replied by saying, after showing that Josephus speaks of the baptizing of a ship which sunk to the bottom and never got out, "But the sinking of the ship, says my friend, Mr. Campbell, was merely accidental. And so, if we are to believe Mr. Carson, is the raising the person out of water. For he says, 'whether the thing goes to the bottom or is raised out of the water, cannot be learned from the word *baptizo*.' But I ask is not the raising the person out of the water an essential part of his baptism? The gentleman, however, dips them by the *word*, and raises them out of the water by *accident*."

If the ship was baptized and sunk to the bottom, and the termination *so* did not bring it out, as Mr. Campbell says. But, if Mr. Campbell is right, when it sunk to the bottom, they must in some way have got it out again. But Mr. P. says Mr. Campbell is wrong, and, as I said before, we will leave them to fight it out among themselves.

The gentleman has read from Martin Luther and others to prove his proposition. Not one of his witnesses says, it means *always* to immerse. Martin Luther does not say, that it always means to immerse, but that it seems to require immerse. This comes greatly below his universal proposition, that baptize always means to immerse, or that immersion is essential to christian baptism.

I will now read from several learned authorities, also to show what they have said on my side of the question. I will first read from Parkhurst: he defines the word baptize, "to immerse *in* or *wash with water* in token of purification."

Dr. Owen says, "*Baptizo* signifies to *wash*, as instances out of all authors may be given."

Adam Clark, says, "In what form baptism was originally administered, has been deemed a subject wor-

thy of serious dispute. Were the people dipped or sprinkled? for it is certain *bapto* and *baptizo* mean both."

The gentleman says, I must not go to pedit-baptists, but to immersionists for authority on this question. It is absurd for him to require me to prove my practice from Baptist authorities, as that would contradict all their preaching. But he says, he proves his position by pedit-baptist authorities. But not one of his witnesses from the pedit-baptist ranks, says that nothing but immersion is baptism. No, my Christian friends *not one* of them says any such a thing. He must then go to some place else for authority to prove his exclusive proposition. He believes that immersion alone is baptism, and this he has labored to prove, but in this attempt he must fail. Yes, my Christian friends, he evidently must fail—there is no help for him.

I will here present another argument. It is this: His doctrine contradicts the whole tenor of scripture. It excludes from the kingdom of God all who have not been immersed. I want him to show from God's word that immersion only is baptism. But I am certain that no man can show from that holy book any such an unreasonable and exclusive doctrine. No, my Christian friends, he can prove no such an absurd doctrine. Only think how many of the best, most pious and learned, in all denominations, such a doctrine at once cuts off from the mercy of God. He must be convinced that he cannot make out his doctrine from the bible, and therefore has fled to the classic Greeks, and even there I have headed him, and brought good classic authority to show that the word *baptizo* means sprinkle and pour as well as immerse. And I have proved from Mr. Campbell the great leader of his party, that the word did not mean the same among the Greeks it did among the Jews. Mr. Campbell is then, against the gentleman, in going to the classics, to find the meaning of words. In this Mr. Campbell has shown himself to be more con-

sistent than the gentlemen, inasmuch as they are both advocates of the bible, and while Mr. Campbell sticks to his bible, he departs to the classics. Thus you see, my christian brethren that I have already put one New Testament champion to flight, and pursued him to the Greek classics, and then followed him up so closely that he will now be compelled to leave them. I cannot tell where he will go to next.

I have now shown that he is not sustained by the classics, that he is not sustained by pedit-baptist authorities and that he is not sustained by the bible. But, brethren, I bless God, that Methodists draw their faith from God's holy book, and not from the Greek classics.

As my time has now almost expired, and it is about noon, I will close till I hear from the gentleman.

Adjourned to meet at half past 1 o'clock.

[MR. PRITCHARD'S THIRD ADDRESS.]

Gentlemen Moderators :

Mr Terrell commenced his last speech by telling you that I had misrepresented him in saying, that he had said the apostles could not understand, or speak classic Greek. I am fearful his hearing is greatly at fault.—What did I say? I said that Mr. Rice, in his debate with Bro. Campbell said, the Apostles did not speak classic Greek; for they could not have understood it. Now, if the gentleman will turn to his third speech on the action of baptism, he can see it for himself.

Mr. Campbell, he tells you, has crossed his own track, in asserting one thing in the New Testament and another in his debate with Rice. The difficulty is not that Bro. Campbell has crossed his own track, but that Mr. Terrell seems incapable of understanding him. Does Bro. Campbell assert in the New Testament that *baptizo* and all words indicating outward, physical action, are subjects of idiomatic or special law? Mr. Terrell knows he does not. Does he in his debate with Rice assert, that such words as *law*, *flesh* *spirit*, *sacrifice* are

not the subjects of special law? Mr. Terrell knows he says no such thing. In the New Testament Bro. Campbell was talking about the qualifications of a good Translator, and says, "that an intimate acquaintance with the Septuagint Greek of the Old Testament is of essential importance in translating the New."

Bro. Campbell has always said in common with the most eminent men of all parties, that some words in the New Testament are the subjects of idiomatic or special law. But that he ever said that baptizo, or any other word indicating outward, physical, and well defined action is a word of *idiom*, to be *tried* in a special court, as a heretic is tried, by a special law is not true.

Mr. Terrell has taken what Bro. Campbell said with special reference to one class of words and applied it to another class; and then with a look which seemed to indicate that he felt himself possessed of all wisdom, and all knowledge said, "Mr. Campbell has crossed his own track."

But the reason why he crossed his own track he tells us was, because he was hard pressed in the debate with Rice. Well, great men will disagree in opinion. His Bro. Jenkins, a Presiding Elder in the M. E. Church, in Tennessee, did not think Bro. Campbell very hard pressed; for when he had read the debate, he just put that *thing called Methodism down*, came out, confessed and obeyed the truth, and "now preaches the faith which he once destroyed." Mr. Campbell must have been truly hard pressed.

The gentleman made one effort in his last speech to be a little *smart* once in his life. I was highly pleased to see him *smile* at his own *wit*, while the people present could see nothing worth smiling at. He never heard of a blister plaster on the *carpet* before. There are a great many things in this world he has not heard of.— When I spoke of the blister plaster being on the carpet all present understood me, except Mr. Terrell.

Mr. Terrell now tells us, that it was not the blister

plaster but the *sore place* on the man that was to be baptized. Is this true? Let us see. Hippocrates says, dip the plaster in rose oil, and if when thus *applied*, it should be too painful, it must be taken off, and *dipped* (baptizo) again in breast milk and Egyptian ointment. That is according to Mr. Terrell, take all the *sore place* off of the man and *dip* it in rose oil; then apply it to the man and if it should be found to be too painful, take all the *sore place* off again, and dip it in breast milk and Egyptian ointment. This is too small for a great man like Mr. Terrell. He will have to get Mr. Taylor, or some one else, to help him to something better than that.

Instead of proving as I called upon him to do, and as he is solemnly bound to do, that Eusebius used the word about which we are debating, he takes it for granted that he did and calls upon me to show what it was a figure of. It is certainly a very stupid act for a man in a discussion to take for granted, the very thing he has to prove. If Eusebius did use the word baptizo, it was a figure of the same thing the baptism of Christ was, when he was baptized in suffering for the sins of the world. No man who loves the Redeemer will say, that when he was baptized in suffering, he only had a few drops of it sprinkled upon him.

Luther, Mr. Terrell tells you, does not say the word baptize means only to immerse; but that it may be translated immerse. He says more than that. Will you hear him sir?

"And although it (immersion) is almost wholly abolished (for they do not *dip* the whole children, but only *pour* a little water on them) they ought nevertheless to be *wholly immersed* and then immediately drawn out, for that the etymology of the word seems to demand."

The etymology of the word, he says, demands that the person to be baptized be wholly immersed and immediately *drawn out*. By the way, Mr. Terrell complained of me, for not adopting the view of Bro. Camp-

bell that baptizo both puts a person under water and draws him out. Well, Bro. Campbell has Luther, and many of the most eminent men with him. While he is in such good company he has no need of my defence.

Mr. Terrell, I suppose, thinks that he has most triumphantly answered my second argument by reading from Dr. Clark where he says, "baptizo means to sprinkle as well as to dip." He certainly deserves a *vote* of thanks from the Methodists, for proving that Methodism is right, by the testimony of Methodists.

Why did he not if he wished to meet my argument fairly, show that men on my side of the question have said as much in favor of his practice of sprinkling as the most eminent men on his side have in favor of the truth. The whole of his reply amounts to about this: Methodists say, that Methodism is the truth; therefore Methodism is the truth.

It is absurd, he tells you, for me to call upon him to read from Baptists in favor of his rantism. But why is it absurd? Have I not appealed to those who practice sprinkling to prove, that the literal and proper meaning of baptizo is to immerse. It was absurd only because he had nothing else to say.

Not one of my witnesses he tells you, said that baptism always means immersion. Was it because he did not or could not hear, that he made this assertion? It seems to me, that he does not know half of the time what he does say.

I have not time to read over and over again the same things, for the benefit of my friend. He must pay better attention. I will, however, for the purpose of showing you how unfounded his assertion was, repeat the testimony of one of them, and it is but the testimony of them all.

Buddeus, one of my witnesses says, "The words baptizein and baptismos are not to be interpreted of sprinkling, but *always* of immersion."

Can you hear his words sir, that baptizo the very word about which we are debating, is not to be interpreted of sprinkling, but *always* of immersion.

Mr. Terrell became very religious towards the close of his last speech and said among other things, "I draw my faith from God's holy book, and not from the classics." I am unable to say, whether it was because we were going to dinner before he spoke again, or because he had nothing else to say to fill up his time, that he made this assertion. Nor am I right certain it is true. Will Mr. Terrell have the goodness if he pleases to tell us, in what part of God's holy book he finds his mourner's bench, his class-meeting, and his band society? I think he will hardly affirm in this discussion, that these prominent parts of his faith are drawn from God's holy book.

He again reiterates the assertion that baptizo did not mean among the Jews what it did among the Greeks. We will let Josephus, a Jew, who wrote his history in the Greek language in the days of the Apostles, decide this question for us. He certainly ought to know in what sense the Jews, used Greek words; better than any man now living can. He uses baptizo very often, and always in the sense of immersion. Speaking of the storm threatened destruction to the ship that carried Jonah, he says;

"When the ship was on the point of *sinking*, or just about to be *baptized*."

Did this Jew who never used a Greek word in the sense of the classics, mean that, "When the ship was on the point of *sinking*, or just about to have a few drops of water sprinkled upon it?" If the ship was on the point of sinking *under* the water, I suppose it was just about to be immersed. What can be plainer?

I could bring forward passages numerous and various from the writings of Josephus, equally as strong and decisive as this; but one or two more will suffice for the present. Speaking of some of the misfortunes of Cestius, he says;

"After this misfortune of Cestius, many of the Jews of distinction left the City, as people Swim away from a *baptizing ship*."

I wonder if the people in the days of Josephus were so silly, as to jump overboard and swim away from a ship, because it had a few drops of water sprinkled upon it! It must have been, if my friend Mr. Terrell's position be correct, that baptizo means to immerse among the Greeks and to sprinkle among the Jews. It is vain for a man to reason against facts. We have had enough unfounded assertion. Let him give us more argument and less assertion, and we will listen to him with more pleasure. Let him produce one example in the writings of any Jew, where baptizo, means any thing but immerse if he can. I fearlessly affirm: he cannot do it. As this is a point upon which many graceless assertions have been made without any proof, I cannot dismiss Josephus without hearing him once more. Speaking of the drowning of Aristabulas by command of Herod, he says;

"Pressing him down always as he was swimming, and *baptizing* him in sport, they did not give over till they entirely drowned him."

Can any thing be more express and exact than this? The boy was swimming in a pond, and the Gallatians by command of Herod, *baptized* him by pressing him *down under water*, so as to drown him. What can baptize mean among the Jews but to put *under water*? Let it be remembered and never let it be forgotten that Josephus was a Jew, and wrote his history in the Greek language in the very days of the Apostles. The reason why Mr. Terrell and his party put in this miserable *plea* is, because they know that the whole Greek world pronounce the condemnation upon their rantism. As enough has been said to convince any one, whose mind is blinded by the working of a per-blind theology, I will proceed to my third argument which shall be drawn from the use of the word in the bible.

"Therefore *we are buried* with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi: 4.

"*Buried with him in baptism*, wherein also ye are risen with him." Col. 11: 12.

No language could be employed in human speech that could more definitely fix the meaning of this word, than the language of the spirit in these two passages. I solemnly think that the spirit of all wisdom intended to *lock up* the meaning of this word, so that men who would practice sprinkling might be left without excuse—that they might do it knowing that the Spirit of the Lord had said, that when we are baptized, we are, "*buried in baptism*." I would not for a thousand worlds like this, have water sprinkled upon me in the *name* of my Lord, and then give the *lie* to common sense by saying, that this is what the Spirit of God means by being *buried* in baptism.

How can Mr. Terrell or any other man of his party, who has sprinkled into his congregation a hundred persons or more, stand up before them and read the words of the Spirit "*we are buried with him in baptism*," when he knows, and they know, that it is not true? He never can make it mean "*buried with him in sprinkling*." Let it be remembered and never let it be forgotten by you, that the spirit of the Lord says, that Christians "*are buried with the Lord in baptism*."

I have only time to mention one more fact from the New Testament; and that is Christ did not command, the water to be *baptized upon* the people, but the people to be baptized *in* the water. It was not the water that was to be baptized upon the people, but the people were to be baptized in water. Now, the mistake of Mr. Terrell and his party is, that they *rantize* the water *upon* the people, instead of baptizing the people *in* water, as Christ commanded us to do. We can sprinkle water *upon* a man, but to *sprinkle a man in water*

is something that cannot be done. It will not do to say, they were sprinkled of him *in* Jordan, or *poured* of him *in* the river Jordan; but it will do to say, they were immersed of him *in* Jordan.

As Mr. Terrell has repeatedly asserted that the word about which we are debating, does not mean in the New Testament what it does in the classics, I would be pleased to have him substitute his sprinkle instead of baptizo in a few passages. I will risk the whole discussion upon the assertion, that it will make the most perfect, or the most consummate nonsense in every passage where baptizo occurs. This fact alone ought to settle the question.

If Mr. Terrell is unwilling to try his sprinkle or pour, as a translation of baptizo, I will risk the controversy upon the assertion, that the word immerse will make good sense in every passage, as a translation of baptizo.

It will not do for Mr. Terrell to say, as some of his party have said, that the reason why baptizo cannot be translated sprinkle is, baptizo is a *generic* word, and sprinkle is *specific*; for I defy him or any of his party to produce any word which expresses physical action, in any language, that will make *generic sense*, and *specific nonsense* at the same time. Why does not baptizo make *generic sense*, and *specific nonsense* when it is translated immerse? Is immerse generic?

I must now say a word or two on the preposition *en*, commonly translated *in*. In the discussion I had last winter with Mr. Manford, I affirmed what I solemnly believe to be true; viz: that *en* means *in* when it denotes the *place*, and *by* when it denotes the *agent*. I defended this in the presence of the champion of Universalism of Indiana, and I am now prepared to do it in the presence of Mr. Terrell.

My fourth argument in support of my proposition shall be drawn from the fact, that Christ has used the *strongest* word in the Greek language for the action of immersion, to denote the ordinance of baptism. If

baptizo does not definitely express the action of immersion for which I contend, then there is no word in the Greek language that does. I suppose no one will say the Greeks have no word for immerse. Let Mr. Terrell show what that word is, if baptizo is not the one. Let him show that the Greeks have a word which definitely expresses the action of immersion, if baptizo is not the word. I assert he cannot do it.—The Greek language has in it words which mean to *sink*, to *dive*, but none of them can definitely express the action of immersion, if baptizo does not. The Greek language also has in it words which mean to *sprinkle*, to *pour*, and to *wash*, but no one of them was ever used by the Redeemer to denote the ordinance of baptism.

For the satisfaction of all desirous to be assured of the true meaning of baptizo, I will present some of the other Greek words, which relate to the use of water :

1. *Lavo*, to wash the body.
2. *Pluno*, to wash the clothes.
3. *Nipto*, to wash the hands, the face, the feet.
4. *Ekkeo*, to pour.
5. *Rantizo*, to sprinkle.

If it had have been the design of the Lord to command either sprinkling, pouring, or washing the *face*, the Greek language would have furnished him with a word to express the very thing he designed. But it is known to every one who knows the Greek Alphabet, that neither *nipto*, *ekkeo*, nor *rantizo* was ever used by him to denote the ordinance of baptism : a clear proof that he neither commanded sprinkling, pouring, nor washing the *face*, as Mr. Terrell and his party do.

As I have shown that the Greek language has in it words for sprinkle, pour, and wash, will Mr. Terrell have the goodness to us, and kindness to his cause and people, to tell what word in that language definitely means to immerse, if baptizo is not the word. A failure here (and fail he must) will be fatal to his cause in this country. (Time expired.)

[MR. TERRELL'S THIRD REPLY.]

Gentlemen Moderators—Christian Friends:

I am liable to be mistaken. I might have misunderstood the gentleman, in his representing me as saying that the apostles could not understand classic Greek. He now says Mr. Rice said they could not understand classic Greek, and not me. I did not quote from Mr. Rice but from Mr. Campbell. What has Mr. Rice to do with this discussion?

I shall not have much to say about my friend's last speech. Much of it was not to the point, and therefore, it is not necessary I should follow him in all his wanderings.

I shall now notice the plaster and I think it will *stick*. The gentleman will be glad to get this plaster off before we are done with it. I see it is already becoming painful to him. As I told him before, it is not on the carpet, but on immersion. No plaster ought to be dipped to make it easy. As I said before, physicians do not order blister plasters to be *dipped*, but *wet*, in order to make them easy, when they become painful, by being hard. The gentleman cannot get away from this plaster.

The gentleman has been so kind as to tell you what course I would pursue. I have known for some time that Mr. Pritchard was a man of great sagacity, but I did not know before that he was a *prophet*!

I shall now notice the gentleman's argument on Ro. 6, and Col. 2: 12. In order to sustain the doctrine of my friend, these passages should read dipped into water; but this is not the language. But the apostle says they were "baptized into *death*," and not dipped into water. If it was a literal burial, it was a literal resurrection. But it cannot be a literal burial, for the resurrection is by an action of *faith*, and not by an action of *man*. Many pedobaptists, it is true, admit this passage to be baptism by immersion.

I will now notice Matthew 3. I am glad the gentle-

man referred to this passage. Here we are informed, that they should be baptized with the Holy Spirit and with fire. Some might say they should be baptized in the Holy Spirit, as Mr. Campbell did, but there was no literal immersion in fire. Where does he find the baptism of fire. Mr. Campbell says, the baptism of fire is hell. He therefore, has to go to hell to make out his exclusive immersion theory. The gentleman cannot find a clear case of immersion in the bible.

The Jews said, to John the Baptist, "Why baptizeth thou if thou be not that prophet." But where did the Jews learn that that prophet should baptize? Why, the prophet Isaiah had said, "he shall *sprinkle* many nations;" and the prophet Ezekiel said, "Then will I *sprinkle* clear water upon you." Heb. 10: 12. We have an exposition of the language just quoted from the prophets. It reads thus: "Let us draw near with a true heart, in full assurance of faith, having our hearts *sprinkled* from an evil conscience and our bodies washed with pure water." Now, you can wash the body, by sprinkling, pouring or immersion. Sprinkling water is washing in a religious sense.

I have now some counter arguments to offer, which I will introduce by a quotation from Mat. 3: 7, 11: "But when he saw many Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who has warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, we have Abraham for our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not able to bear: he shall baptize you with the Holy Ghost and with fire." The Savior also com-

manded them to tarry in Jerusalem till they should be baptized with the Holy Ghost. Mr. Campbell renders this passage, "He shall baptize you in the Holy Spirit." Was the baptism of fire by immersion? I quote Acts 2: 1, 7, which I think will throw some light on the subject: "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as a rushing of mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad the multitude came together, and were confounded, because they heard them speak every man in his own language.—And they were all amazed, and marveled, saying one to another, Behold are not all these which speak Galileans? And how hear we every man in our own tongue, wherein were born."

This extraordinary event brought great multitudes of the people together to hear the apostles preach.—This was that which was spoken by the prophet Joel, "and it shall come to pass in the last days, says God, that I will *pour out* my spirit upon all flesh." Here is a case in which baptism was performed by pouring.—In this case it was administered by the Almighty himself, and he certainly did it in the right way. God himself certainly could understand Greek, and knew what he meant by the word baptize, and in fulfilling his promise, that he would baptize with the Holy Ghost, shed forth this which they saw and heard—*poured out* the Spirit upon them. God's way of administering baptism was by *pouring*, but the gentleman's way is by *dipping*. Here I plant my stakes down, and from here I shall not be moved. I call the

gentleman's special attention to this argument drawn from God's Holy book. Will he say they were dipped? If he does, I wish him to remember that Peter said, at the House of Cornelius, the Holy Ghost fell on them as on us at the beginning. God poured it out, shed it forth, and it fell on them. This was the baptism of the Holy Spirit, and there was no dipping or immersion in the case. This perfectly accords with Titus 3: 5: "He saved us by the *washing* of regeneration and renewing of the Holy Ghost." Mr. Campbell says the baptism of fire is plunging into hell, and if the termination *zo* brings them out again, as he says, they will be plunged into hell and brought out again. Immersion must be substantiated, if he has to go to hell for the proof of it. "I indeed baptize you with water, but he shall baptize you with the Holy Ghost and with fire." Mr. Campbell sends them to liell to get their baptism, and if they have to go to hell to get their baptism, it will do them no good. The legs of the lame are not equal. I suppose Mr. Campbell would say that *baptizo* takes them into hell and *zo* brings them out. Here I take my stand. From this stand I cannot be moved. The gentleman may bring all his strong forces, but he never can get over this.

Here we have a definition of the Greek word *baptizo* from God himself, and, as I said before, he understands Greek. He never can get over this. If I could even believe that baptize is a specific action, I would not immerse, because the Lord has defined it to mean *pour*, which is also a specific action.

Now, the gentleman claims to be a New Testament man. Let him then, come up to the work and meet me like a man. Let him leave the classics and come to his bible, or his friends will suppose him afraid of his bible, after all the flourishes he has made over it. I defend my cause by the word of God, and need no other authority. The gentleman quotes many others. I suppose he needs them, but I do not need them, and

simply quote them, to meet Greek with Greek and classics with classics.

You can see now, Christian friends, what his loud claims stand upon. He depends upon Greek classics, and various uninspired authors, and not on scripture. But I appeal directly to the word of God, and establish my position by the most clear language of scripture.

I will now proceed directly to another passage of the word of God. It reads thus: "And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat. And when the Pharisee saw it, he marveled that he had not first washed before dinner." Luke 11: 37, 38. I will also read you a passage from Mark 7: 1, 5: "Then came together unto him the Pharisees and certain of the Scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, unwashed hands, they found fault. For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the traditions of the elders. And when they come from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables."

In the 4th verse where it is said, "when they come from market, except they *wash*, they eat not," the Greek is baptize. The gentleman would hardly say the cups, pots and tables were immersed; yet it is baptize in Greek. Certainly they did not dip their tables. Here baptize is properly translated wash, and the circumstances show that it would not have done to translate it immerse. I want the gentleman's attention to this argument. Will he tell us whether he believes the cups, pots, vessels and tables were immersed? He never can get over this. No, my Christian brethren, he must fail here, as he has already done on every point we have had before the audience.

I now come to another argument, founded upon the

baptism of the Israelites, in the cloud and in the sea.—Paul speaks of it thus: “Moreover brethren, I would not that you should be ignorant, how that all of our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses, in the cloud and in the sea.” 1 Cor. 10: 1, 2.

Here was a baptism, but no immersion, for the scripture says they passed through the sea *dry shod*.—I know that some men try to make it immersion, but if it was, it must have been an immersion on dry ground. There could have been no other kind. This passage has always stood in the way of immersionists, and the gentleman will find it in his way on this occasion.

I see that my time is pretty near out, and I want to hear what my friend can say to these arguments, and therefore shall take my seat.

[MR. PRITCHARD'S FOURTH ADDRESS.]

Gentlemen Moderators;

Mr. Terrell has told you that he had known for some time that I was a man of great *sagacity*, but he had not learned that I was a prophet. Well, I do not profess to be either a prophet or the son of a prophet. A man who is acquainted with the history of the past can tell something of the future without being a prophet.—When I told you that he would make baptizo mean any thing and every thing or nothing, to suit the conveniences of his party; was I not right? When I told you that he would affirm nothing and deny all in this discussion; was I not right? When I told you that he would not try to prove that Eusebius used the word baptism of suffering; was I not right? When I told you that he would not meet me upon the true issue, but would take a wild goose chase all over creation in search of materials to fill up his time; was I not right? If the exact fulfilment of a number of predictions be any proof to him, that a man is a prophet, I do not know but that I shall convince him that I am something

of a prophet as well as a man of great *sagacity*. I hope he did not use the word *sagacity* in its original signification. The word *sagacity* comes from the word *sag*, which signifies a *dog*. I hope he did not mean that I am a man of great *dogishness*.

Mr. Terrell now tells you that he might have been mistaken, in regard to the Apostles speaking classic Greek, and asks, what Mr. Rice has to do with this discussion? Sure enough; what has he to do? Why did Mr. Terrell introduce him in this discussion, by telling of his mighty work? He has certainly forgotten that Mr. Rice's name filled an important place, in his speeches. By repeating his name so often, Mr. Terrell reminded me of an editor in Ohio. who had nothing on hand to fill up his paper; so he said, "I cannot think of any thing to put in this place just now;" and these words just filled it up.

Mr. Terrell, instead of telling you how he and his party are *buried in sprinkling*, tells you that Rom. vi: 4, reads, we are baptized into *death*, not dipped in *water*. This was a wonderful discovery. Wonder if it was original! It must be, for there are but very few great men on the earth who could conceive a thing so splendid! It matters not so far as my argument is concerned, whether we are baptized into *death*, *mud* or *milk*; for if we are *buried* when we are baptized into death, of course we must be when we are baptized in water.—Mr. Terrell has certainly forgotten that it is the *meaning* of baptizo, and not *water*, we are looking after to day. The Spirit of God says, "we are *buried in baptism*," and no man living or dead can make that name buried in sprinkling.

But he says, we cannot be buried in a literal sense, for the Apostle says, we are raised by faith. The Apostle says no such thing. His language is; "wherein also ye are risen with him *through the faith of the operation* of God ;" which means no more than that we are introduced into a new life, after baptism, through faith

in Christ. Mr. Terrell has been so long in the practice of baptizing people without faith, that he seems to be incapable of understanding the Apostles, when they connect faith and baptism together. When we are baptized *in* water, *into* the death of Christ, it is always through faith in the Redeemer that we are raised to a new life. He says, I cannot find a clear case of immersion in the bible. Let him make some effort to dispose of the language of the Spirit which says, we are buried in baptism, before he favors us with any more assertions of the kind. We greatly prefer *modesty* in assertion, and strength in argument, to seeing a man trample under his feet the language of the Spirit.

Mr. Terrell quotes the words of the Prophet, "then will I sprinkle clean water upon you," as if that passage had any thing to do with baptism, more than it has with the Lord's Supper, or feet washing. His object doubtless was, to have me spend my time in talking about such little things, but I am not disposed to gratify him, for if he does not know that it has nothing to do with this discussion, he is more stupid than I think he is.

But he told you, that sprinkling a little water on the face was washing the body. This is so ludicrous of itself, that it needs no reply. If *his* Methodism be true, Paul ought to have said, having our hearts sprinkled from an evil conscience, and our *faces* sprinkled with a little water. How can any subject under all these heavens be made plainer than the Apostles have made this, by first telling us, that we are buried in baptism, and then, that when we were baptized "our *bodies* were washed in pure water." I apprehend that the gentleman and his party will be as *sick* of the bible as they were of the classics, before this discussion shall end.

But to prove that "buried in baptism," means sprinkled, or poured, or washed, or something else, the gentleman has in great haste left every passage in the

New Testament where the word baptize is found, and made his appeal to the second of Acts, and to the out-pouring of the Spirit, as if that out-pouring was expressed by the word about which we are debating. To appeal to *things* to find the meaning of words, is, in the language of Ernesti, most "egregious trifling."—Our knowledge of *things* depends upon the meaning of words, and not the meaning of words upon our knowledge of things. It is then, "deceptive, fallacious, and most egregious trifling, to appeal to *things* to find the meaning of words."

Ernesti says: "Language can be *properly* interpreted *only* in a philological way. Not much unlike these *fanatics*, and not less *hurtful*, are those who, from a similar contempt of the language and from that *ignorance* of them which *breeds contempt*, depend in their interpretations rather on *things than on words*. Nor will this mode of exegesis at all avail to convince *gainsayers*, for they themselves *boast* of interpreting in like manner *by things*." p. 27.

Universalists sustain their dogma of universal salvation, by precisely the same kind of argumentation.—In a discussion I had with Mr. Manford, about one year ago, I had to meet the same arguments from him that I have from Mr. Terrell to-day. I affirmed that *aion* means absolute duration without end, and I proved it by the classics. Mr. Manford replied, that the classical meaning of the word, had nothing to do with its New Testament meaning; for, said he, the Apostles did not speak classic Greek. If the word does mean duration without end in the classics, it can only mean a *limited time* in the New Testament. This is precisely the same course pursued by Mr. Terrell. If, says he, with Mr. Manford, baptizo does mean to immerse in the classics, it can mean nothing more than sprinkle, or wet, or wash, in the New Testament; for the Apostles did not speak classic Greek. How admirably these two yoke-fellows pull together.

Mr. Manford, to sustain himself in his assumption, appealed to *things* not connected with the word in debate, as Mr. Terrell has done. God is too *merciful* and good to punish his creatures forever and ever.—God poured out the Spirit, says Mr. Terrell, therefore, *buried* in baptism can mean nothing more than buried in sprinkling, in wetting, or *bedewing*. I hazard nothing in saying, that the most scandalous and ridiculous notions, the most shameful perversions of the word of God, and all the sentiments of infidels and sophists can be sustained, and are sustained, and kept up by the use of the same means. Universalists have sustained their miserable *per-blind* theology, and gained over to it many honest well-meaning persons, by an *argumentum ad hominem* built upon a supposed character of God, which they have created in their own minds by the assistance of a *distempered* imagination. So Methodists have sustained their *rantism* by telling us that there is not water enough in some countries to immerse—that Jordan is nothing but a “little *wet water* stream”—that in some parts of the world it is too *cold* to immerse—that it is *indecent* and immodest to immerse a female—and finally that the Lord poured out the Holy Ghost, and therefore sprinkling is baptism; as if any or all of these things, had any thing to do with the meaning of baptizo.

His argument is this: The Apostles were to be baptised in the Holy Spirit. But the Holy Spirit was *poured out* from heaven. Therefore, pouring out, and baptism are one and the same thing.

I must be permitted to make a few arguments of the same kind for the edification of the audience, and the gratification of Mr. Terrell.

1. The Spirit was to convince the world of sin. But the Spirit was poured out from heaven. Therefore, pouring out, and convincing of sin are one and the same thing.

2. The Holy Spirit was to bring to the remembrance

of the Apostles all things that Christ had said unto them. But the Spirit was poured out. Therefore, bringing to remembrance, and pouring out are the same.

3. A penitent believer is to be immersed in the creek. But the water in the creek was poured out from the clouds. Therefore, pouring out from the clouds, and immersion in the creek are one and the same thing.

Now, I ask, what has the pouring of the Spirit from heaven to do with the baptism of the Spirit, more than the pouring of the water from the clouds has to do with an immersion in water, after it came from the clouds? If you were to see a man, who, when he was informed that a person was immersed in the creek, would try to find the meaning of the word *immerse*, by finding *how* the water got into the creek, you would think him a simpleton. Equally as profoundly learned and logical is that man, who, when he is informed that the Apostles were baptized in the Holy Spirit, tries to find the meaning of the word baptize, by finding how the Spirit came from heaven.

By the way, I would like to ask Mr. Terrell, how he knows that the Spirit was *poured*? The classical meaning of the word translated pour is undoubtedly to pour; but words in the New Testament he says, do not mean what they do in the classics. If he should answer that this word (*ekkeo*) has not changed its meaning, I will be pleased to know by what law of philology he causes one word which expresses outward physical action to change its meaning, and not another of the same class. If the Greek word for immerse in the classics means pour in the New Testament, why may not the classic word for pour, mean immerse in the Testament? I fear his *argument* will kill his *proof*. As Mr. Terrell has already distinguished himself in this discussion for learning and sagacity, I hope he will give a good reason why one of these words has changed its meaning and not the other.

Having examined the logic of Mr. Terrell, and proved that his course is contrary to reason, to common sense, and to all the established rules of interpretation, I will proceed to examine the passage upon which he relies to prove, that buried in baptism means to have a little water sprinkled on the face.

When Pentecost had come, it is said, that, "suddenly there came a sound from heaven, as of a rushing of mighty wind, and it *filled* all the house where they were sitting. And there appeared unto them cloven *tongues* like as of fire, and it sat upon each of them."

Now, here it is said, that the Spirit came from heaven, as of a rushing mighty wind, and *it* filled all the house where they were sitting. If all the house was *filled* by the Spirit, of course they were immersed in it. But Mr. Terrell will tell you that it was the *sound* that filled the house. Was it the sound that *sat* upon them? It is said that, *it* filled the house, and *it sat* upon them? If sound is the antecedent of the *it* of the second verse, what is the antecedent of the *it* that sat upon them? It cannot be tongues, for tongues are in the plural number. We can probably find the antecedent of *it*, by the language of the thirty-third verse, which reads:

"Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth *this*, which you now *see* and *hear*."

When did they *see* the Spirit? When *it* sat upon them. When did they *hear* the Spirit? When *it* came from heaven, as a rushing mighty wind. It was the Spirit which came from heaven; *it* made the sound, *it* filled the house, *it* sat upon them, *it* they *saw*, and *it* they *heard*. What can be plainer? There is no sense in saying the *sound* filled all the house, when it is known that it filled not only that house where they were sitting, but every other house in Jerusalem.

Having finished his argument to prove that baptize means to pour, Mr. Terrell proceeds immediately to prove that it means to *wash*. But if it means to pour,

it does not mean to wash. Certainly he will not say, that pouring and washing are one and the same thing. Is there an old lady in this county, who does not know that there is a vast deal of difference between pouring out clothes, and washing clothes?

His first proof for washing was, Mark, seventh, chap.: "And when they came from the market, except they wash (Gr. baptize) they eat not."

A Methodist Commentary which I have in my possession says, that the word baptize in this passage should be translated *bathe*, or that, that is the meaning of the word, and refers to Lev. 15: 11, to prove it.

(Here Mr. Terrell said—Read it sir.)

Mr. Pritchard. I will with the greatest pleasure.—Benson, in his Commentary which I have in my hand says: "And when they came from the market, except they wash,—Greek baptize—*bathe* themselves, as the word probably ought here to be rendered (see Lev. 15: 11,) they eat not." Lev. 15: 11, to which he refers, required a Jew, after he had touched a person who was unclean, as he always did at market, to go and wash his clothes, and *bathe* his whole body in water. A Jew *bathed* his body, by going *under* water, head and ears. This the New Testament calls baptizing. What can baptism be but immersion?

Mr. Terrell seems to think that I will hardly say, that the *cups*, and *pots*, and other vessels were immensed. Yes I will, and prove it too. If he will take up his bible and turn to Lev. xi 32, he can see that they were taken to where there was plenty of water, and put *into*, and *under* the water, and remained immersed under water till evening, that they might be cleansed. This the New Testament calls baptizing them. What can be stronger in favor of immersion?

My *fifth*, and last argument taken upon this proposition, shall be drawn from the well known fact, that immersion, and immersion only was practised by all Christians, east and west, for *thirteen hundred* years af-

ter Christ; except in a *few* cases where the Pope, or some of his *tribe*, allowed pouring in danger of death, where immersion could not be had. I will sustain this argument by the testimony of some of the most eminent men that ever lived. The Edinburgh *Ency.* deserves to be heard first. It says:

“In the times of the Apostles, the form of baptism was very simple. The person to be baptized was *dipped* into a river or vessel, with the words which Christ had ordered, and to express more fully his change of character, generally assumed a new name. The immersion of the whole body was omitted *only* in the case of the *sick*, who could not leave the *beds*. In this case, sprinkling was substituted, which was called clinic baptism. The Greek church, as well as the Schismatics in the East, retained the custom of *immersing* the whole body; but the Western (Roman Catholic) church adopted, *in the thirteenth century*, the mode of baptism by sprinkling, has been continued by the protestants, baptists only excepted.” Art. Baptism.

Bassuet: “The baptism of John the Baptist, which served as a preparative to that of Jesus Christ, was performed by *plunging*. In fine, we read not in the Scripture that baptism was otherwise administered; and we are *able to make it appear*, by the acts of councils, and by the ancient rituals, that for *thirteen hundred years*, baptism was thus administered throughout the *whole church*, as far as was possible.”

Dr. Whitby: “It being so expressly declared here, that we are buried with Christ in baptism, by being *buried under water*, and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by *all Christians for thirteen centuries*; and the change of it into sprinkling, even without any allowance from the Author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity.” Note on Rom. 64.

Winer, in his Lectures on Archaeology, says, "Affusion was at first applied only to the *sick*," (are Methodists all sick?) "but was gradually introduced for others after the seventh century, and in the *thirteenth century* became the prevailing practice in the West. But the Eastern church has retained immersion alone as valid."

Van Caellu: "Immersion in water was general until the *thirteenth century*; but among the Latins it was displaced by sprinkling; but retained by the Greeks."

Professor Stuart: "We have collected facts enough to authorize us now to come to the following general conclusions respecting the practice of the Christian church in general, with regard to the mode of baptism, viz: that from the earliest ages of which we have any account, subsequent to the apostolic age, and downward for several centuries, the churches did generally practice baptism by immersion; perhaps by immersion of the whole person; and that the *only* exceptions to this mode which were usually allowed, were, in cases of urgent sickness, where immersion could not be practiced. It may also be mentioned here that aspersion and affusion, which had in particular cases been now and then practiced in primitive times, were generally introduced, and became at length quite common, and in the Western church, almost universal, before the Reformation."

(Time expired.)

[MR. TERRELL'S FOURTH REPLY.]

Gentlemen Moderators—Ladies and Gentlemen:

I am not surprised at the earnestness and zeal manifested by my friend, Mr. Pritchard, on the present occasion. The manifest failure he has made, and the circumstances which surround him, are sufficient to create some warmth within him. He has considered himself the champion of immersion, and the open opponent of all the sprinklers in the land, and now having made such

an evident failure, it is quite sufficient to rouse up his zeal.

One thing I look upon as exceedingly unbecoming on an occasion like this, and not only so, but contrary to our rules of discussion. What I allude to is the fact, that he has charged me with attempting to *deceive*. I cannot look upon this in any other light, but as ungentlemanly and unchristian; as also conflicting with our stipulated rules of debate. I have tried to spare his feelings and the feelings of his friends, and hope to continue so. My Christian friends, let us try to manifest at least a kind spirit.

In regard to the baptism of the Holy Ghost I would ask this intelligent audience, what has my friend, Mr. Pritchard, said? He has informed us very kindly and confidentially that Jesus says, "they shall be immersed in the Holy Spirit." This is exactly what this audience came here to hear him prove on this occasion. He has begged the whole question in controversy, and assumed for granted the very point in dispute. We want to hear him prove that Jesus ever taught *immersion* in the Holy Ghost. But I shall now leave his begging of the question, and call your attention to the very language of the sacred scripture.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Acts 2: 1, 4.

This passage says, "And it filled all the house where they were sitting." I would ask what filled the house? The passage says, "and there came a *sound* from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Is it not clear that

"it," the *sound*, filled the house? I maintain that the word "*sound*" is the antecedent to the word "IT." But, my friend, Mr. Pritchard, wants to know what is the antecedent to the word "*it*" in the third verse. I answer that "*tongue*" is the antecedent to the word "*it*." Not *tongues*, as the gentleman had it, but *tongue*. I argue that it was the *sound* that filled the house; and certainly they were not immersed in sound! This would be ridiculous. How would you go about it, to immerse in sound—for instance, how would you immerse in a clap of thunder? This would be a difficult task for immersionists to perform!

How could any one be immersed by pouring? The gentleman did not tell us; but in the place of doing so got on to the word "*it*," and we had then nothing but it, *it*, IT, IT.

I showed in my last speech, that the baptism of the Holy Ghost was performed by *pouring*. The prophet said, "it shall come to pass in the last days says God, that I will *pour out* my Spirit." Now will the gentleman be so good as to tell us how any one could be immersed, by *pouring*? This, I think, would be a new way of administering immersion. He may charge me with trying to deceive as much as he pleases. But I shall pay no attention to it; but shall just let it go for what it is worth. I have just quoted the word of God, and it says, the Holy Ghost shall be poured out. This is the scripture mode, and this is what I shall contend for.—The baptism of the Holy Ghost then, was administered by pouring, and the Savior does not say, as he has said, that they shall be immersed in the Holy Ghost. There is no such passage in the bible.

His proposition is a universal proposition. He does not simply undertake to prove that immersion *is* baptism or that in some cases they immersed, in the apostolic age; but he contends that immersion was *invariably* practiced, and *nothing* else. Yes, he *contends* that nothing else is baptism. But I have now found an exception

to his universal proposition, and that in the plainest and clearest language. The Lord himself said, when speaking of the baptism of the Holy Ghost, "it shall come to pass in the last days, says God, that I will pour out my Spirit. Here I have planted my stake, and here I expect to stand. The gentleman cannot escape. He can never find any immersion in the baptism of the Holy Ghost. He may talk of their being baptized in the Holy Ghost, but he can find no immersion in the Holy Ghost. It was not a sound that was poured upon them, but it was the Holy Ghost. There was no immersion in the case.

I could dwell much longer here, if I thought it necessary; but it is certainly not necessary. The passage I have now introduced is too clear to be misunderstood. My christian friends I feel that I occupy ground that cannot be shaken. My position is impregnable.

Mr. Pritchard wishes me to give him a word from the Greek language that means to *immerse* if *baptizo* does not possess that meaning. To gratify the gentleman, I would say, then, that *kataduno* means *immerse* I suppose. But this word is not used in reference to baptism in the whole bible. I suppose this will satisfy the gentleman. But baptize, they did not use in the sense of immerse.

I will proceed to give the gentleman some more from the good book, seeing that he is a great man for scripture. Heb. 9 10, we have the word baptisms where it cannot mean *immersions*. "Which stood only in meats and drinks and divers washings, and cardinal ordinances, imposed on them until the time of reformation." Here we have *washings* from *baptisms*, and I defy him to make *immerse* of it. He cannot show that this language requires immersions.

Heb. 10: 22, *lono* is translated *wash*.

Heb. 6: 2, we find the "doctrine of *baptisms*." Mr. Campbell renders this, "doctrine of immersions." But

I deny the correctness of this rendering; it was not divers immersions, but divers *washings*.

My argument on the baptism in the cloud and in the sea, remains untouched and unmoved. I have showed clearly that it could not have been an immersion in that case. They passed through the sea *dry-shod*.— Could they have been immersed and remain *dry-shod*. I think hardly. In this case they were evidently sprinkled. The rain from the clouds, fell upon them and baptized them. I invite the gentleman's special attention to this, and hope he will tell us how they could have been immersed, and remained *dry-shod*. He must remember that the water must have come from the cloud and that it could not have immersed them, for the water of the sea was parted, that they might pass through *dry-shod*.

The gentleman tells you that there is nothing said in the scripture about *bringing water* to baptize.— Well, can he refer to any place where it says any thing about going to a river or a pond to immerse. Not one such a place can he find in the whole bible. Yet he makes it an argument against the sprinkling mode, because we do not read of any place, which states in just so many words, that water was brought to baptize!— But I would inform the gentleman, that we have very good evidence that they did bring water for that purpose. The Philipian Jailor was baptized in the house, and if they did not bring water to baptize him, they baptized him with water that had been brought for some other purpose, and consequently was there ready for the purpose. The Jailor heard the word of the Lord and believed in the prison, and then was brought out into his own house, and was baptized with all his house. This case presents an unanswerable argument against immersion, and in favor of sprinkling. As he was baptized in his house, he could not have been immersed, but must have been sprinkled or poured. How will the gentleman get over this case? He never can get over it, but must make a complete failure.

The gentleman has followed in the common train of all immersionists, and in so doing, has repeated over the old assertion, that immersion was invariably practiced during many hundred years. But in this he has overlooked one important consideration. He knows that *clinic* baptism was practiced during all that time. *Clinic* baptism was the baptism of sick and weakly persons who could not be baptized in any other way but by sprinkling or pouring. This shows that the gentleman's exclusive immersion was not known, or believed during this long period.

Let me here briefly rehearse the arguments, as they have been presented. He set out to establish that baptize meant exclusively to immerse. This he undertook to do first from the classics. But here he made a total failure. Among the authorities quoted to show that he is in error here, was one who speaks of baptizing with tears. This he has not shown to be immerse in tears and he never can. Another authority speaks of baptizing the blister plaster. This evidently meant wetting and not immersion. On this passage he has made a complete failure. When he found that he must fail on the classics, he turned to men of learning.—Here he also failed. He then turned to the bible. We here met him, with bible authority, and showed that pouring was the mode of administering baptism. I examined the divers baptisms, and showed that it could not be divers immersions, but that it must be divers washings. The gentleman told us that we find no account of bringing water to baptize. In reply I ask him to show an account where they are said to have gone to a river to baptize and produced the Jailor as an instance where immersion could not have been practiced, as it was administered in the house.

I now call the gentleman's attention to the baptism of Lydia. She was baptized on the bank of a river. How will the gentleman make immersion in this case? Could she have been immersed on the river bank?—

Surely not. The plain state of the case is, that she was sprinkled.

I will yet introduce one more case as an exception to the gentleman's exclusive immersion. I allude to the baptism of St. Paul. He was baptized standing up, which is clearly proved by the words of Annanias, "*Arise* and be baptized, and wash away thy sins, calling on the name of the Lord." Here, my christian friends is a case that bids defiance to Mr. Pritchard. He could not have been immersed *standing up*. How would he immerse a man standing up. This language, is wholly unlike that of immersionists. This, then forms another exception to the gentleman's exclusive immersion theory. And he never can get over it.

[Time expired.]

[MR. PRITCHARD'S FIFTH ADDRESS.]

Gentlemen Moderators :

Before noticing the few things which I have noted in the last speech of Mr. Terrell, I will finish the argument I was upon when my time expired.

You doubtless observed, that the passage which I read from Professor Stuart, stated, that sprinkling was "gradually introduced, and became at length quite common, and in the Western church almost universal, *before* the Reformation." The Edinburgh *Encyclopedia*, from which we have already quoted, says: "In this country (Scotland) however, sprinkling was *never used* in ordinary cases till *after* the Reformation." Article Baptism.

One says, it was introduced *before*, and the other that it was *never used* till *after* the Reformation. Well, I care not which is right, for they both show that this thing called sprinkling was introduced a thousand or fifteen hundred years too late, to be a part of Christianity.

We will now hear the learned *Basnage*, who, in speaking of the answer which Pope Stephen gave the

French clergy, about the lawfulness of pouring water on the *sick*, says: "It allows sprinkling only in case of imminent danger; that the authenticity of it is denied by some Catholics; that many laws were made after this time in Germany, France, and England, to compel dipping, and without any provision for cases of necessity; therefore, that this law did not alter the mode of dipping in public baptisms; and that it was not till five hundred and fifty-seven years after, that the *legislature*, in the Council of Revenna, in the year *thirteen hundred and eleven*, declared dipping or sprinkling indifferent."

Here is the authority for which Mr. Terrell has been looking all day; and it is the authority of a set of political *demagogues* who cared neither for God, religion, nor the bible. We frequently hear Methodists boast that they are more *liberal* than we; for it is a matter of *indifference* with them, whether a man is sprinkled or immersed. This *politico* Ecclesiastic Council declared the same thing more than five hundred years ago. It is astonishing to see how precisely children *ape* their parents, and how apt they are to regard the language of their mothers, as the purest in the world.

I will conclude this, my fifth argument, in the language of Dr. Wall, the great and distinguished Pedo-baptist historian; than whom, but few, ever possessed more knowledge of the history of the Christian church.

He says: "No branch of the nominally Christian church, however *corrupt* in other respects, has dared to change the law of immersion into sprinkling, except the *Roman hierarchy*, and those churches which derived sprinkling from that *polluted source*."

Again he says: "This is so plain and clear by an infinite number of passages," (that the primitive Christians immersed) "that as one man cannot but *pity* the weak endeavors of such Pedo-baptists as would maintain the negative of it; so also we ought to *disown* and show a dislike of the *profane scoffs* which some people

give to the English antipedobaptists, merely for their use of dipping. * * * * * It is a great want of *prudence*, as well as *honesty*, to refuse to grant to an adversary what is *certainly true*, and may be *proved so*." H. I. B. p. 462.

It is true, he says, and may be proved true, that immersion was the primitive practice; and it is a great want of *prudence*, as well as of *honesty*, to refuse to grant what may be proved by an *infinite* number of passages. But I wish you, my Christian friends, to remember, and never let it be forgotten by you, that Dr. Wall, the mighty champion of pedobaptism, has declared that, "No church, however corrupt in other respects, has ever *dared* to change the law of immersion into sprinkling, except the Roman hierarchy, and those churches" (such as the Methodist) "*which derived sprinkling from that polluted source*."

What can be plainer than, if Methodists derive their sprinkling from the Romish Church, the mother of all the modern sprinkling parties, they did not receive it from the Lord.

I am indebted to Mr. Hinton, the author of this history which I hold in my hand, for the testimony of most of the persons from whom I have read in support of this my last argument. I come now to the last speech of Mr. Terrell.

He commenced by telling you, that I had charged him with an attempt to deceive. It was Ernesti, and not me. Hear him again. "Any method of interpretation not *philological is fallacious*. Moreover the method of gathering sense of words from *things* is *altogether deceptive and fallacious*." It was Ernesti then, and not me who said, that his method of gathering the sense of words from things is *deceptive*, fallacious, and most egregious trifling.

But he wants to know, who ever saw an immersion by pouring? I answer, just as many as have seen baptism by pouring. But I must ask another question.

Who ever saw a person *buried in pouring?* or who ever saw a man's body *washed* in pure water, by having a few drops of water sprinkled upon his face?

But he wishes me to tell where I find the baptism of *fire*. He has told us that baptizo means to *wash*, to *wet*, and to *moisten*. Now, will he have the goodness to tell us where on earth he finds the *fire*, in which he can either *wet*, *moisten*, or *wash* a man. You can neither sprinkle, pour, moisten, *wet*, or *wash* a man in fire; but you can immerse him. Mr. Campbell, he says, goes to *hell* for his baptism. I have only time to say, this is not true. I will tell him all about the baptism of the Holy Spirit and fire when we come to debate the last proposition, if he dare introduce them where they properly belong.

He says, it is not *tongues*, but one *tongue*, in Acts 2: 3, and that this tongue is the antecedent of the *it* of the third verse. Mr. Terrell has certainly paid but very little attention to his bible. It is *tongues*, and I again ask how *tongues* can be the antecedent of *it*. That *sound*, I fear, has filled his *eyes*, as well as his *ears*. It was the Holy Spirit which came from heaven, *it* made the sound, *it* filled the house, *it* sat upon them, *it* they saw, and *it* they heard. It will be impossible for any man now living to make it appear that it was not the Holy Spirit, but mere sound which came from heaven, and filled the house.

I called upon Mr. Terrell some time since to produce a word in all the Greek language, which definitely expresses the action of immersion, if baptizo does not.—After taking some time to think, he says, "*kataduno* I suppose will do." Well, *kataduno* I suppose will not do. *Duno*, without the *kata*, means to *sink*, and *kata* means *down*; so the two words when put together, mean to *sink down*. *Katabapto* means to *dip down*, but *kataduno* means to *sink down*. *Katabapto* is used to express the *action of dipping down*, or dipping *deeply*; but *kataduno* is applied to things which *sink of themselves*,

as the apparent sinking of the sun in the ocean. We will hear Mr. Carson upon the difference between *duno*, or *dunein*, or baptizo. "The obvious and characteristic distinction," says he, "between the two words is, that *dunein* is a *neuter verb*," (a great word this, to definitely express the *action* of immersion) "signifying to *sink*, not to *cause* something else to sink. But a thing that sinks of *itself*, will doubtless sink to the bottom. But baptism signifies merely to *dip*, without respect to depth or consequence."

Duno then, never can be made to definitely express the *action* of immersion; for it is a neuter verb, signifying to sink, not to cause something else to sink.

What I have now said upon *kataduno*, I suppose Mr. Terrell will let pass without any notice, as he has everything else that I have said. If I were a man, I would be a man. When I enter into a discussion with a man, I will reply to what he says, or I will give it up and go home. To make out that baptizo means to sprinkle, pour, wet, wash, moisten, or something else, he quotes the divers baptisms, Heb. 9: 10. If he will make himself acquainted with the law of Moses, he will find that all the Jews had to immerse themselves, their cups, pots, and everything that was used by them, every time they became unclean, as the last act of their cleansing. They had divers immersions; we have but *one*. A single Jew would, in all probability, have to immerse himself, or something that belonged to him, more than five hundred times during the course of his life; which would certainly make "*divers baptism*" among them. If his sprinkling is alluded to in Heb. 9: 10, it certainly must be among the "*carnal ordinances*," for it is not among the baptisms.

The children of Isreal were not immersed in the cloud, and in the sea, he says, for the *ground* was perfectly *dry*. I have often been made to smile when I have heard Methodists say, they could not have been immersed for the ground was *dry*, and in less than one

minute turn to Psalms and read the passage, "The sky sent out a sound and the clouds *poured out water*," to show how they were baptized. In one breath they say, the ground was perfectly *dry*, and in the next, that the clouds were *pouring out water* upon it. I should take it, that the ground was very *dry* while the clouds were pouring out water upon it. The fact is, there was no *water* about their baptism. They were down *in the sea*, and the cloud came down upon them and *covered* them over; and thus they were "baptized *in the cloud*, and *in the sea*, as the Spirit of God says they were. It was *in the cloud*, and *in the sea*, and not by water poured out of the cloud or sea that they were baptized.

But there is no account, he says, in all the New Testament, of the Apostles going *after* water to baptize with. That is very true, and the reason of it is the Apostles were not Methodists. If they had been, they would have been telling us all the time about the water they *sent* for, or had in the meeting house to sprinkle with. The New Testament says, they went *to*, and baptized *in the river*. That will do me.

But Paul, he tells you, was baptized in a house standing up. It is true that Paul stood up to be baptized, but it is not true that he was baptized in the house. We always make the people *stand up* to be baptized, but Methodists make them *kneel down*. God says, according to their own showing, *stand up*, just as we do; but Methodists, after proving that the Lord commands us to *stand up*, say, come and *kneel down*.—The Lord says, be baptized, but Methodists say, be sprinkled. It seems to me that they are determined to obey the Almighty in nothing.

But we are told by some of his party, that there is no "*locomotive* power in the word *arise*," and therefore it did not take him out of the house. I did not suppose that the word *arise* took him out of the house, but that it put him on his feet and he walked out. It was

not necessary to tell Paul to *arise* and go so far East, and so far West, till he came to water, and then he must go down into the water so deep to be baptized; for Paul was not a child, nor a *fool*; but knew all things that were essential to baptism before his conversion. When we talk to children or *block-heads* we express everything, but to talk to men of sense in that way, would be to offer them an insult; because things which are understood are seldom if ever expressed. To illustrate this, I will suppose Mr. Terrell to be sleeping in an upper room in some house in this place, and one of you go up in the morning and say to him, *arise* and *eat* your breakfast. Now, it is not necessary to tell him all he has to do before he can eat his breakfast, such as get out of bed, dress yourself, come down stairs, wash your face, comb your head, come in, sit down to the table, and help yourself or be waited upon by some one else, and be sure to chew your meat and bread before your swallow them. To tell him all this, would be to insult him. But suppose he were disposed to carry out his beautiful logic, and instead of preparing for breakfast would say, the word *arise* means to get up and stand right where you are; so he gets up and stands up in bed. You wait some time, and finally go up to see what is confining him to his bed, and to your utter astonishment you find him in bed, without his clothes, standing straight up. You say to him, why don't you come to breakfast? He replies, you told me to *arise* and eat, and there is no *locomotive* power in the word *arise*, it means to stand up where you are. By thus carrying out his principles into practice, he would cause you to think that his Methodism had made him *mad*. It was enough to say to Paul, "arise and be baptized," for he understood all the rest. Paul, speaking of himself and others, says, "*we are buried with Christ in baptism.*" This will do me.

But the jailer, he says, was baptized in the jail.—How can a man who has read his bible, make such

an assertion? Acts 16th says, that the jailer "brought them out" of the jail, that Paul preached *in* his house, (not *in* the jail,) and after he had heard the word of God, "he took them" from his house and washed their stripes, and was baptized, he, and all his straightway. And after his baptism, "he brought them into his house" again. They were not in the jail when they preached, but *in* his house; they were not in his house when they baptized, but went out to do it, and after baptism came back "*into his house.*" If in a house is the place to baptize, why did the Apostle go out at *midnight* to baptize the jailer?

I wonder if Mr. Terrell cannot make it appear that Philip baptized the Eunuch in some house, jail, or on *dry* ground. If he can prove that coming out of the jail and going to water to baptize, means to stay in jail, why not prove that going "down into the water" to be baptized, means to be baptized on dry ground? He certainly can, if he will try, make it out that going down into the water means nothing more than sprinkled in some house, or poured in some jail.

I must now, in the remaining part of my address, recapitulate my arguments.

1. My first argument was, that baptizo, in the whole history of the Greek language, has but one meaning. It not only means to immerse, but it never has any other meaning.

This argument was sustained by the testimony of some of the wisest and most learned of the Greeks, and others who wrote in the Greek language; who without exception declared that, that only is baptized which is under water. Indeed, some of them testified that a thing could not be baptized, because it could *not go under water*; showing beyond the reach of controversy, that nothing short of immersion can possibly be baptism.

If the testimony of the whole Greek world is to be rejected, where shall we go to find the meaning of a

Greek word? If the Greeks do not understand their own language, pray tell me who does? It is a little too silly to hear Methodists of this country say, that the Greeks are not competent to decide upon the meaning of a Greek word. The effort to show that the Greeks are not competent witnesses upon the meaning of baptizo, is all to serve a purpose; for they know that the Greek world is against them. The testimony of Strabo is of itself sufficient to settle the question; for he says, that in the water of a certain lake a man cannot be baptized, because he cannot go *under the water*. Now, I ask any man of reason, if Strabo would have said that a man could not be baptized because he could not go *under the water*, if he could have been baptized by having a few drops sprinkled upon his face? Let Methodists decide, as they have to give an account to their God in the day of eternity.

Mr. Terrell made no direct reply to this my first argument; but he tried to get rid of it by saying Bro. Campbell was against me in going to the classics.—But I proved by Bro. Campbell, Prof. Stuart, and Ernesti, that the “Principles of interpretation are common to sacred and profane writings,” and that the word baptizo means in the New Testament what it means everywhere else.

He said baptizo was a word of *idiom*. But I proved that words which express outward physical action, are not the subjects of idiomatic or special law; and that they mean the same in all languages, nations, and countries. To this Mr. Terrell has made no reply.

His next effort to get rid of my argument was, that words among the Jews did not mean what they did among the Greeks. But I proved by Josephus, a Jew, who wrote his history in the Greek language in the very days of the Apostles, that baptizo among the Jews, in the days of Apostles, meant to immerse, and only to immerse. To this he has made no reply.

His first example for another meaning was from

Hippocrates. But I proved by Hippocrates that the word baptizo in his writings meant to immerse, and only to immerse. "Shall I not laugh at the man," says he, "who baptizes his ship, by overloading it, and then complains of the sea, that it *ingulfs* it with its cargo." The putting of a ship *under water*, he says, was baptizing it. This causes the old *blister plaster* to draw so severely upon his Methodism, that he found it very convenient to say nothing more about it.

His second example was, the baptism of suffering and tears which he professed to quote from Eusebius. But I denied that Eusebius used the word baptizo, and call upon him again and again to prove that he did; but he has found it most convenient, and safe for himself and cause, to say nothing more about it. This was another splendid failure, and a beautiful comment upon his honesty to boot.

Thus my first argument stands unmoved, showing that baptizo *before*, and in the days of Christ and the Apostles, meant to immerse, and only to immerse.

2. My second argument was drawn from the testimony of the wisest, the most eminent, and learned pedobaptists of the world; who, with one voice declare that my proposition is true; and that "baptizo is not to be interpreted of *sprinkling*, but *always* of immersion." Now, is there any reason why men should make the confession that they are wrong and others are right, if they knew that they were right and others wrong? Who does not see that nothing but the force of truth, combined with *honesty*, could have caused them to confess that sprinkling is not baptism, and that baptizo *always* meant to immerse.

To this argument Mr. Terrell replied, that Dr. Clark, a Methodist, said, that it meant to sprinkle, as well as to immerse. For this argument he ought to be called Williamson Terrell the *Great*; for if a man can prove his principles right by one of his own party, he certainly must be *great*.

3. My third argument was drawn from the use of the word in the bible. I proved by the Apostles that when a man was baptized, he was "*buried in baptism.*" This never can be made to mean *buried* by having a few drops of water sprinkled on the face. I also proved that Christ commanded the people to be baptized *in* water, and not the water to be baptized *upon* the people. Now, you cannot sprinkle a man, but you can immerse him; so it follows that immersion was the thing commanded by our Lord. You can sprinkle water upon a man, but you cannot sprinkle *a man in* water. Christ commanded the man, and not the water to be used. We can immerse a man in water, but we never can sprinkle him in water. This argument Mr. Terrell has said nothing about. It never has been, nor never can be answered. Let that be remembered.

4. My fourth argument was, that baptizo is the only word in the Greek language which can definitely express the action of immersion; or if baptizo does not, there is no word in that language that can express the action of immersion. The Greek language has a word for sprinkle, a word for pour, and a word for wash, but none of them was ever used to denote the ordinance of baptism; a clear proof that Christ neither commanded sprinkling, pouring, nor washing. If he used the strongest word for immersion in the Greek language, what can be plainer than that immersion was the thing intended?

5. My fifth and last argument, was drawn from the fact, that the whole Christian church, East and West, practiced immersion only, for thirteen hundred years after Christ. To this universal proposition the only exceptions are, some two or three persons who were thought to be too *sick* to be immersed, and consequently the Pope, or some of his *tribe* allowed them to be sprinkled. The truth of this argument Mr. Terrell has not disputed, nor will he, for he knows it is true. 1

have also proved in connection with this, that when the change was made from immersion to sprinkling, that it was done by the Western or Roman church.— Sprinkling is a part of Catholicism. “No church,” says Dr. Wall, “however corrupt in other respects, has ever *dared* to change the law of immersion into sprinkling, except the *Roman hierarchy*, and those churches which derive their sprinkling from that *polluted source*.”

As you have all heard the arguments on both sides, we leave the question, without deciding upon the effort of Mr. Terrell. What little he has said, you have all heard. I would however have been greatly pleased, if he had only had manly courage enough to come up and meet my arguments fairly; but I did not expect it, and consequently am not disappointed. Methodists know that the best thing that can be done for Methodism is not to join issue with any one, upon any point.

I thank you all for the candid hearing you have given us both.

[Time expired.]

[MR. TERRELL'S FIFTH REPLY.]

Gentlemen Moderators—Ladies and Gentlemen:

My friend, Mr. Pritchard makes a great parade over Dr. Wall, how great a man he was, what he knew of the history of the church &c. &c. Dr. Wall was an immersionist many other absurd notions, notwithstanding and held the gentleman speaks so highly of him.

I wish to set the gentleman right, on the quotation from Acts 2. I did not say that tongues are not spoken of in the passage, or I did not wish to be so understood; but it was a *tongue* that sat upon each of them, and not *tongues*, as he will have it. It was the *tongue* of fire that sat upon each of them. He says the same thing that sat upon each one of them, filled the house where they were sitting. I cannot understand him.

Mr. Pritchard called upon me to produce a word that

signifies to *immerse* if *baptizo* does not. I have produced *kataduno*. But he is not pleased with this, and says it means to "*dip down*." Well then it means to *immerse*. He has not then made any thing here. Does he not mean that the ship was sinking, and not that *kataduno* means *sinking down*?

He may twist as many ways as he pleases, but there was no *dipping* in the baptism of the Holy Ghost, nor can he ever find any. On the contrary, as I have before told him, the Holy Spirit was *poured out*. He has tried hard to turn this pouring into *immersion*, but he has not succeeded, nor do I intend that he shall succeed.

The gentleman does not like what I have said about *kataduno*. When that word is used relative to the sinking of a ship, does it not mean sinking down? Surely it does. I have then, found a Greek word that signifies *immerse* without going to *baptizo*. This the gentleman defied me to do; and I think I have now done it to his satisfaction.

I have argued that there was no dipping in the Red Sea; and after all the gentleman's efforts, he has produced none. I have showed that the water was poured out of the cloud upon them, but he will have it that they were baptized in the cloud. This, however, does not suit his case; for he will not say they were *dipped* in the cloud. No, my christian friends, there was no dipping here, unless my friend Mr. P. will refer to the Egyptians. They were all immersed. He would not wish to follow their example!

I read you the account of the jailor's conversion, from Acts 16, but the gentleman seems not pleased with it. But I cannot help that. It says, "they were cast into the *inner* prison." Well, an *inner* supposes an *outer*, most certainly. When the jailor "brought them out," it was only out of the *inner* prison, into the *outer* prison, where his house was. This is clear from Paul's language when he said "let them bring us *out*."

Did he throw himself upon his dignity, and say this, when he had already been out, and off to the river baptizing? No, my friends, I am not willing to accuse the apostle of acting in this way.

It was not strange to baptize in a house in that day. Paul was baptized in a house; and what goes to show that he was not immersed was that he was baptized *standing up*. Annanias said to him, *arise* and be baptized and wash away thy sins.

Not only so, but it does not prove immersion to refer to where the scripture speaks of their going down into the water, for I myself have gone down into the water and poured a man. A journal of this——

[Here Mr. Pritchard called for the reading of the fifth rule. The moderators examined the rule, and decided Mr. Terrell out of order, and he proceeded.]

The gentleman has failed, signally failed. He defines baptism *dip*. But I have brought *kataduno*, which signifies *immerse*, and have abundantly shown that *baptizo* cannot invariably have that meaning. But here his failure has been complete, and obvious to all.

My friend's first appeal was to the classics. But this proved unfortunate for his cause; for they come so far short of sustaining his exclusive position, that I have shown from some of the most distinguished of them that the word in question was used where it could not mean *immerse*. The case of the blister plaster is sufficient on this point. I have certainly shown, that baptize, in that case could mean no more than to wet or moisten, and that it could not mean *immerse*. What has Mr. Pritchard done with this case? He has never extricated himself from the difficulty he was in, and he never can. He evidently failed.

Again, he referred to distinguished Christian writers, but with no better success than he had among the classics. Which one did he quote, who says immersion *alone* is baptism? Not one of them; but on the contrary, I have referred to some of them, who state

the opposite. Here he also made a most signal failure.

He finally came to the scriptures, and quoted from the sixth of Romans, to prove that we are *buried*. But I showed that they were not buried in baptism, but “buried in baptism *into death*.” They were not buried in water, but in the likeness of the death of Christ.—He contends that the resurrection here is literal; but in this he is wrong: it is not literal. It was *by faith* they were raised, and not by a preacher’s arm, as Mr. Pritchard would have it. Here he also failed.

The term baptize in Acts 2d, does not mean immerse. This I have already shown repeatedly. I tried to get him to notice the baptism of fire, but this I could not do. I showed that if the baptism of fire means the fire of the bottomless pit, as Mr. Campbell has it, that the wicked would be dipped in it, and raised up out of it. But I could not get the gentleman to go down to the *pit*.

Now, my Christian friends, I consider the question settled, not by your humble speaker, but by the word of God. The gentleman has gone from the word of God, to the classics, and from the classics to the learned, and from these to the opponents of immersion, and then after all his preaching against *opinions*, he has now spent the most of his time in quoting from the opinions of men, and speaking of them. The scripture is not clear enough for him after all.

Another argument I have offered, which is that immersion is so inconsistent that persons would frequently be compelled to do without baptism a long time were we to confine ourselves to it exclusively. This we see in the practice of the Reformers. They generally build their meeting houses conveniently to water, but still they have to go miles to the water, and very frequently have to defer it. I cannot think the Lord would have appointed that which in so many instances would be impracticable.

Philip was baptized in the first water they came to, after he heard the word—yes *in it*, if you prefer it. I immerse, but I am the opponent of this exclusive immersion system.

I was not afraid to discuss the subject longer, but four days is long enough.

He may have so little to do that he can spend more time in debating, but the arduous duties devolving on me as a circuit preacher, are so great that I have not more than four days' time to devote to debating. If the gentleman has nothing else to do, his situation is different from mine. I am busily engaged all the time, and it was with difficulty I could spare the time even agreed upon, from my pressing engagements.

My Christian friends, you have now heard us on one proposition, and are now prepared to decide whether all who are not immersed, are to be regarded as never having been baptized, and as living in disobedience to the command of God "*be baptized.*" Are you now willing to decide that all the good and pious people in all the pedobaptist ranks are unbaptized and living in disobedience to the commandment of God, and consequently in sin? Are you prepared to disfellowship all such, and declare that they are not in covenant relation with God? Are you prepared to decide that all who have died without immersion, have died in disobedience to the commandment of God? Are you prepared to say that the sick who cannot be immersed must therefore die in disobedience to God? Such is the dreadful predicament into which the gentleman's exclusive immersion runs him.

Thank God, Christian friends, the Lord does not require impossibilities at our hands. He has left us to chose whichever mode we may see proper; and if one mode is not practicable, another is. Not only so, but I have showed that the baptism of the Holy Ghost was *pouring*, which the gentleman has never got over. No, he has not got over it, but has made a most manifest failure.

He has referred to the expression "buried by baptism into death," but here he failed, for they were not buried *in water*, but *into death*; and the resurrection was not literal, but they were raised through the faith of the operation of God who raised him from the dead. A man who is immersed is raised up by the preacher's arm, and not by faith.

I ask then, what becomes of the doctrine of exclusive immersion? It is not sustained by the classics. It is not sustained by the learned and distinguished Christian writers. It is not sustained in the scripture. No, my friends, and it cannot be sustained by any good authority. You see then, the position the gentleman occupies. He has set out to establish the exclusive doctrine of immersion. His position is not that immersion is baptism, for we all believe this; but we do not believe that immersion *only* is baptism.

Christian friends, I feel warm on the subject, and I think you are convinced by this time that Mr. Pritchard has failed to establish his position, and ever must fail.

I might go on at great length, but I deem it unnecessary; I think the question settled; and although my time is not out, I think it useless to detain you at greater length.

WEDNESDAY, 9 o'clock, Nov. 17th, 1847.

PRAYER BY REV. SNYDER.

The president moderator read the second proposition as follows:

The infant, of a believing parent is a proper subject of Christian Baptism.

Mr. Terrell rises:

Gentlemen Moderators:

Truly was the subject discussed on yesterday an important one: the one, to-day surely is of no less importance. The question to be discussed this morning leads us directly to enquire whether our children are left out of the visible church of God, entirely out of the covenant of promise, without any provision for their eternal welfare. Now the gentleman agrees with me, that baptism is the act by which we enter into the church: for, in our correspondence, he offered to affirm that baptism when preceded by faith and repentance, is divinely appointed for the remission of sins and induction into the church of God. My proposition reads: *The infant of a believing parent is a proper subject of Christian baptism.*

As I expect to be straightened for time, as I was on yesterday, I shall proceed directly to the subject without further preliminary.

1. My first argument is, that baptism is the appointed token of church membership, in Christ's kingdom. Infants by the Abrahamic covenant are made heirs.—In proof of this I will read from Gen. 12: 2, 3. "I will bless them that bless thee, and curse them that curse thee, and in thee and in thy seed shall all of the nations be blessed." I will also read from Gen. 15: 4. "And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." I will also read you a passage found, Gen. 17: 9, 10. "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in

their generations. "This is my covenant, which ye shall keep, between me, and you, and thy seed after thee, Every man-child shall be circumcised." You will bear in mind, that it says this shall be an *everlasting covenant*, and not that it is to terminate. This is the Christian or the gospel covenant, spoken of in Gallatians 3: 14, and reads as follows: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannuleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the promise which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Here the apostle pleads the claims of the Gentiles. This covenant was confirmed of God in Christ four hundred and thirty years before the giving of the law, and pointed to the Christian dispensation, and consequently was not done away, although "Christ was the end of the law", &c.—Will the gentleman excuse this one, &c.?

Mr. Pritchard said, You are excusable.

Mr. Terrell proceeds.

The law, I say, did not disannul the covenant. Infants are not then excluded, but are in the covenant and should be recognized, for they were in the Abrahamic covenant, and the Abrahamic covenant is the Christian covenant. In Genesis 17 chap. we are assured that the Lord would establish his covenant, and Ro. 4: 16, we are informed that the promise was sure to all the seed. The condition is by faith. Abraham is the father of many nations, and the promise is by faith. The conditions of the covenant have always been the same. It is now as it was then, faith in God.

Abraham had strong faith in God, and it was counted unto him for righteousness. The condition of pardon is now the same as it was then—it is faith in God.—This brings me to my second argument or proposition, which is as follows :

2. The church of God *is the same* in both dispensations. On this point I will read you Isa. 60: 1, 5. “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising: lift up thine eyes round about, and see; all they gather themselves together from far, and thy daughters shall be nursed at thy side.” This was the church of God among the Jews.

Again: I will read from Isa. 72: 1. “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake will I not rest, until the righteous thereof go forth as brightness, and the salvation thereof as a lamp that burneth.” The same church, the righteous, were to go forth as a lamp that burneth, and the Lord promised to give it a new name. The Lord said, “the Gentiles shall come to thy light;” that is the light of the church; and the covenant was said to be an *everlasting* covenant, that *could not be disannuled*, and made with the seed of Abraham, and not merely those under the law, but all the church of God every where, in every dispensation. If you will read Isa. 65: 15, you will find it asserted, that the churches are called by the *same name*—they are both called Zion and Jerusalem. But the church was to have a new name; it was to be called by the Christian name, and you will find the apostle equally as explicit, Ro. 11: 17: “And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not

against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then the branches were broken off, that it might be grafted in. Well; because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but towards thee, goodness; if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree, how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Now the Jews were broken off. From what were they broken off? The church most certainly.—The Gentiles were grafted in. What were they grafted into? Into the church, the very same church, the Jews were broken off from. The Jews are represented as common citizens here, and the Gentiles as foreigners, or those afar off. The middle-wall was broken down, and the Gentiles initiated into the same church with the Jews. On this point see also Eph. 2: 12, 21. "At that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments contained in

ordinances ; for to make in himself of twain one new man, so making peace ; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby ; and come and preached peace to you that were afar off and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in whom all the building, fitly framed together, groweth unto a holy temple into the Lord : in whom ye are also building together for an habitation of God through the Spirit."

As my argument is to be a scripture argument, I will read another passage from the 15th chapter of Acts : " And after they had held their peace, James answered, saying, Men and brethren, harken to us :—Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name.—And to this agree the words of the prophet as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up : that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Here, it is said, the Lord will build again his tabernacle—not build a new one, as my friend would have it, but build again *that which had fallen down*. God's church was that which had fallen down, and that which he declared he would build again ; this he has done, and as his church is the same in all ages, and as children were put in by positive law, it follows that they are still entitled to membership, unless the gentleman can show positive law to exclude them. Till he shows this, they are entitled to the ordinance of baptism.

The *olive tree* spoken of was the *church*, and the Jews

were cut off from the church, because of unbelief.—The Gentiles were brought in by faith, and are no longer foreigners and strangers, but fellow-citizens—members of the household of God. This shows that the church remains the same, and that the Gentiles were merely brought into it.

(Time expired.)

[MR. PRITCHARD'S FIRST REPLY.]

Gentlemen Moderators—Ladies and Gentlemen:

I agree with my friend Mr. Terrell that the proposition to be discussed to-day is a very important one; but not more important than the one we discussed on yesterday. That it is important, and very important to know who are the proper subjects of baptism, as well as of every other institution of the Lord all agree.—With me, baptism, prayer, the Lord's supper, and every other commandment of the Lord, have their proper subjects; and no man, woman, or child can submit to any of them in obedience to the Lord, but he who is prepared according to the word of God. Mr. Terrell, and myself seem not to have been taught in the same school—we have studied under different teachers and consequently have come to different conclusions. It seems to be the opinion of himself and party, that a person can come to God and obey his commandments, as well without faith as with it; but I apprehend he will learn a lesson either in time or eternity, that I have long since learned from my old teacher, viz—"That he who *comes to God must believe*" before he can acceptably obey the Lord.

The real issue between us upon this subject is. Does the Lord require those who neither believe nor understand the Gospel, to obey his commandments without faith. The law of the Lord, under which I feel solemnly bound to act, and under which, I think, every conscientious man who understands it will act, says, "He that *believeth* and is baptized, shall be saved."

Mark the language! It does not say, that he who is baptized without faith, reason, or understanding, and afterwards obtains faith around a *mourners-bench*, or some other place, shall he be saved; but he that *believeth* first, and is then baptized, shall be saved. I will then, forever maintain, that the very law of baptism itself, forever excludes from this institution all who do not believe. Mr. Terrell in his hurried and confused way of speaking, has said, in one half hour, almost every thing he has to say, in favor of his infant sprinkling; and who, I am constrained to ask, but himself would ever have thought, that the passages which he has brought forward proved that infants were to be baptized without faith, reason, understanding, apprehension or comprehension? Not one of them, so far as I now remember, speaks of infants, as the proper subjects of baptism, or of any thing else.

It seems to be rather a difficult matter for him to *read* his notes this morning, which by the by, if I am not mistaken in the writing, were supplied by some other *hand*. The embarrassment and confusion manifested by him this morning, I suppose arise from the fact, that he has something to prove to-day. Something to prove did I say? Something that he knows he cannot prove, I should have said:

He commenced his address by an appeal to the vulgar feelings of fathers and mothers, as if the people of this country were possessed of no more sagacity, than to be wheeled into his infant sprinkling *dogma* without reason, argument, or proof. I know the people now present too well to believe, that any thing short of evidence, reason, or necessity will turn them from the Old Jerusalem Gospel, to the newfangled notions of modern Pedo-baptists parties.

The question, he says, is, shall we have our children baptized and brought into the church? or shall we leave them out of the church, *without any provision for their eternal well-being*? Mr. Terrell and his party are belie-

vers in infant damnation, and he, without intending it, has most fully declared his faith in this horrible dogma of the Romish Church, by saying, "unbaptized infants are out of the church, without any provision for their eternal well-being." If unbaptized infants are without any provision for their eternal well-being, what can be more evident, than, that they are without God, without hope, "children of *wrath*, and liable to *eternal damnation*." It will not do for Mr. Terrell to attempt to deny this *item* of his party's *creed*, for I am prepared to prove that Methodists believe, in common with their Old *Mother*, the Romish church, that, if infants are not baptized *for* the remission of *original sin*, they are without God, "children of *wrath*," and exposed to eternal damnation in the world to come. Let him put me to the proof if he dares!

I agree with him, he says, that baptism is the *act* through which we pass *into* the Christian Church and into the Gospel covenant. I believe with all my heart that penitent believers are baptized into Christ; but I do not agree with him in his horrible Methodist notion, that all unbaptized persons are without God, and without any provision for their eternal well-being.

I was truly gratified to hear him say, that baptism is the act through which we pass *into* the Christian Church and into the Christian covenant; for if I am not very much mistaken, he will find this *into* fatal to his cause, before this discussion shall close.

But he told you that the church has been the same in all ages, and that infants always were in the Church and of right ought to be, where *alone* there is safety.—But did he prove, or did he try to prove, that they were always baptized *into* it, and that this baptism was essential to their eternal well-being, in the world to come?

The door into the Jewish church was just as wide, as the door into the world; and all the Jewish children entered into that old *fleshy* establishment, as they en-

tered into the world by natural birth. But he asserted among the thousand and one asseptions which he has made without proof, that the covenant of circumcision was the Christian covenant. Mr. Terrell had certainly forgotten that he said, but a few minutes before, that I agreed with him that when we enter into the Gospel covenant, we are baptized into it. Were the fleshly seed of Abraham baptized *into* the covenant of circumcision, Mr. Terrell? Error is an inconsistent thing, and very disgraceful, and destructive to the understandings of those who hold it.

But infants, he says, were in the Abrahamic covenant. The issue is not whether infants were in the Abrahamic or any other covenant; but whether they are proper subjects of baptism. To prove that infants were in the covenant, and that they entered into it without baptism, comes not within a thousand miles of his proposition. The argument is this:

Children were in the Abrahamic covenant.

But they entered into it, not by baptism, but by natural birth.

Therefore, children cannot enter into the Abrahamic covenant, without being baptized into it!! Mr. Terrell must think that we are a silly stupid set.

I must say a word or two more about the covenant of circumcision being the Gospel covenant. The covenant of circumcision excluded from the Jewish church, and put to death all uncircumcised male members: "That soul shall be cut off from his people; he hath broken my covenant," says the Lord. Now, it is a fact, that the Christian covenant forbids any man to be circumcised, "If any man among you shall be circumcised, Christ shall profit him nothing." See Gal. 5: 2. Now, if Mr. Terrell's position be true; then we have it, that, if you are not circumcised, you shall be cut off from the people of God, and if you are circumcised, Christ shall profit you nothing. That is, if you obey you shall be *damed*, and if you do not

obey you shall be *damned*. Poor infant sprinkling, how art thou strained for proof?

These infant sprinklers are *lame* both in their *heads* and their *heels*; they can neither see the inconsistencies, nor step around the difficulties, absurdities, and contradictions into which they have immersed themselves, in their theological embarrassments. I do not recollect to have ever heard an argument in favor of infant sprinkling, but what directly contradicted the bible, or some item of the man's creed who offered it. Mr. Terrell, to prove the *identity* of the Jewish and Christian churches, said; they are *one* and the same, because they both have the same *name*. This argument, which he seems to have borrowed from Mr. Mc'Cealla, is a strange thing under the sun. Two men are *one* and the same man, because they are both called John or James!! A man and a *monkey* are *one* and the same, because they are both called *creatures* of God! If all his arguments for *identity* are as strong as this, he will certainly convince his Methodist friends, that the Jewish and Christian church are one and the same church.

But, before he had fairly finished this argument for identity, he told us that the Christian church was to have a *new* name—it was to be called by the Christian *name*. Then, I suppose, the two are one and the same, because they have the same name; and then again, they are one and the same, because they have not the same name! Mr. Terrell is a profound thinker.

This is in good keeping with another argument of his party. To get rid of the difficulty, that Christ did not command the apostles to baptize infants, they tell us, that it was not necessary that he should; for the Jews baptized Proselytes and their children from the days of Moses, to the days of Christ; and that Christian baptism is nothing more than Jewish proselyte baptism continued. But, when we call upon them for the authority they have for baptizing infants, they tell us, that the Gospel covenant anciently required chil-

dren to be circumcised, and that baptism has come in the place of circumcision—for “baptism is the same *seal* in another form.” It is certainly very interesting to know, that baptism and circumcision existed together from the days of Moses, to the days of Christ; and yet, that baptism did not exist till it was called into existence to fill the place of circumcision which was done away. If I were the advocate of such a *theory*, I would abandon the *lame* theology of my party, embrace, obey, and preach the truth.

The Abrahamic covenant, he says, is the Gospel covenant. That is, as I understand him, the covenant which the Almighty made with Abraham, is the same that he makes with every Christian. Does he mean the covenant concerning Christ? the covenant concerning the land of Canaan? or the covenant of circumcision? It cannot be the covenant concerning Christ, for the following reasons:

1. That covenant promised to the person with whom it was made, to make of him “*a great nation*.” This is not promised to every Christian.

2. It promised to the person with whom it was made, “to make his *name great*.” This is not true of every Christian.

3. It promised to the person with whom it was made, “that his *seed* should be as numerous as the stars of heaven, and the sand upon the sea shore.” This promise is not made to every Christian, as we all know.

4. It promised to the person with whom it was made, that, “In thee shall all families of the earth be blessed.” Mr. Terrell cannot say, that this promise is made to him, or any other man of his party.

God covenanted with Abraham to bless the nations *in him*, but not with us to bless the nations *in us*. Nor does the fact that we are benefitted by this covenant prove that it was made with us, more than does the fact that a child is benefitted by a contract, made by its

father before it was born, proves that the child made the contract. There are thousands of things done in this world, by which we are benefitted, that we had on hand in doing. We are benefitted by the death of Christ, but we did not crucify him. We are benefitted by the writings of Paul, but we did not write for him. We are benefitted by having the scriptures translated into our own language, but we did not translate them.

This covenant is nothing more than a promise made to Abraham, that of his posterity *one* should be born in whom the nations of the earth should be blessed. This covenant was made when Abraham was "*seventy and five years of age.*"

About eleven or twelve years after this, the Lord appeared to him again, and Moses says, "*The same day* the Lord made a covenant with Abraham, saying, unto thy seed have I given *this land* from the river of Egypt unto the great river, the river Euphrates."

1. This cannot be the Gospel covenant, because it was made with Abraham and his seed, not according to the *Spirit*, but according to the *flesh*.

2. Because the Gospel covenant does not promise to us Christians the land lying between these two rivers.

3. Because we have offered to us in the new, and everlasting covenant, not an earthly, but a heavenly inheritance. "We look for a city which hath foundation, whose builder and maker is God."

The covenant of circumcision which Mr. Terrell has strangely enough asserted is the Christian covenant, was made twelve years after the one concerning the land of Canaan, and *twenty-four* years after the one concerning Christ; for Abraham was *ninety and nine* years of age, when the Lord "gave him the covenant of circumcision." It cannot be the Christian covenant for the following reasons:

1. *Males* only were required to obey it—"Every man-child among you shall circumeised." But, females, as well as males are required to obey the Christ-

ian covenant; for "In Christ Jesus there is neither male nor female; for ye are all one in Christ. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

2. The covenant of circumcision, was a covenant *in the flesh*—"My covenant shall be *in your flesh*."—The Christian covenant is not in the flesh, but *in the Spirit*. I defy Mr. Terrell or any other man of his party to show, that the new covenant is now, or ever was a covenant *in the flesh*.

3. The covenant of circumcision required every man-child to be circumcised, and he who was not circumcised, was to be "cut off from his people." But the *new* forbids any man to be circumcised—"If any man among you shall be circumcised, he will fall from grace, and Christ shall profit him nothing."

4. That covenant required Abraham to circumcise all that were born in his house, or *bought* with his *money*. But the *new* is not founded upon *flesh* nor *property*, but upon faith. "They that be of faith, are blessed with faithful Abraham."

Now, I assert that Mr. Terrell will not *dare* to affirm, that the new covenant is a covenant in the flesh. By what authority then does he say, that the covenant of circumcision is the Christian covenant?

I will now proceed to show you, and I hope to succeed in showing Mr. Terrell, that neither the one nor the other of these can be the new and everlasting covenant which the good Lord makes with Abraham's children according the Spirit.

Something like a thousand or twelve hundred years after all these covenants were made with Abraham, the Spirit of the Lord, speaking by the Prophet Jeremiah, said :

"Behold the day comes, saith the Lord, when I *will make*" (not have made) "a new covenant with the house of Israel, and with the house of Judah." But Mr. Terrell says, That cannot be true; for all the cov-

covenants that the Lord ever made with the house of Israel, he made more than a thousand years before the days of Jeremiah: for "the covenant of circumcision is the Christian covenant."

The same Spirit, speaking by the prophet Isaiah, said: "Incline your ear and come unto me: *hear*, and your soul shall live; and I *will make* (not have made) "an everlasting covenant with you." But Mr. Terrell says, that cannot be true; for the new and everlasting covenant was made more than a thousand years before Isaiah lived—"The covenant of circumcision is the Christian covenant."

But with whom does the Lord promise to make this everlasting covenant? With such, and such only, as incline their ears and come to him; and *hear*, that their souls may *live*. Mr. Terrell, however, says, that cannot be true; for infants can enter into the new covenant by baptism, with inclining their ears, coming to God, or hearing that their souls may live. Which shall we believe, Mr. Terrell, or the bible?

Paul says: "But now hath he (Christ) obtained a more excellent ministry, by how much also he is the mediator of a *better* covenant, which was established upon *better* promises." But Mr. Terrell, presuming, I suppose, to understand the matter better than Paul, says: There is no *better* covenant, established upon *better* promises; for it is the same old covenant of circumcision, made with Abraham.

Paul says: "For if that *first* covenant had been faultless, then should no place have been sought for the *second*." Mr. Terrell has discovered, what Paul did not know, that the *first* covenant was *faultless*, and that there is no *second*. Poor Paul, how little you knew about the covenants, when compared with the *wandering circuiters* of the Methodist fraternity!! Paul ought to have attended one Methodist conference before he died, that he might have been possessed of all wisdom, and of all knowledge!

In speaking of the second or better covenant which was established upon better promises, Pauls says, it shall be "Not according to the covenant that I made with their fathers." Mr. Terrell says, it is according to the covenant that he made with their fathers; for it is the same old covenant of circumcision.

We have now seen that it is a second and better covenant, established upon better promises, and that it is not according to the old; but we have not seen what it is. Well, the apostle proceeds now to tell us:

"This is the covenant that I will make with the house of Israel after those days, saith the Lord." Well, what is it? Is it, that "in thee shall all the nations of the earth be blessed"? Is it, that "I will give you this land from the river of Egypt to the great river, the river of Euphrates"? Is it, that "every man-child among you shall be circumcised"? It is, according to Mr. Terrell, but we all know better. Well, what is it then? Why, "I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall *no more* teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the *least* to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Here is the covenant that God makes with us, and it is neither the covenant of circumcision, nor the covenant concerning the land of Canaan. Here let us pause and note some of the differences between the new and the old, the better and the worse, the first and the last covenants, of which the apostle speaks.

1. And the first is: The new covenant is *better*, and established upon better promises than the old.

2. The old had *faults*, but the new is *faultless*.

3. The new is said to be not *according* to the old.—It is wholly unlike it.

4. The old was written upon two tables of stone;

but the new is written upon the minds and hearts of God's believing children.

5. Into the old covenant children entered by natural birth; and if they ever knew the Lord, they had to be taught to know him after they entered into it. But we enter into the new by spiritual birth, and consequently we are "*no more to teach*" (in the new covenant as they did in the old) "every man his neighbor, and every man his brother, saying, know the Lord; for all" (that are in the covenant) "shall know me, from the least to the greatest." "Incline your ear and come unto me; hear, and your soul shall live," first, and then, "I will make an everlasting covenant with you." So we see they are taught to know the Lord before they enter the covenant; and consequently have no need of being taught to know him after they are in. Mr. Terrell knows that this language was designed to cut off his infant membership, and his infant sprinkling, and this is the reason why he wants to take us back to circumcision. It will not do; for the very *least* one in the Christian covenant is to know the Lord. Now, before he asserts again that infants are in the Christian covenant, let him show in what sense these *least ones*, that he sprinkles into his Methodist covenant, can know the Lord.

6. In the old covenant, "he who transgressed the law *died without mercy*;" but in the new, the Lord says, "I will be *merciful* to their unrighteousness."

7. In the old there was a "remembrance made again of sins every year;" and consequently the members of the Jewish church had to make offerings again and again for the same sins. But when the conscience is purged from guilt, by the blood of Christ, the great sin offering, and the body washed in pure water, in obedience to the Lord Jesus, the mediator of the new and better covenant, the Almighty says: "Their sins and their iniquities will I remember *no more*."

Now, I wish it to be remembered,

1. That all that are in the new covenant *know* the Lord, from the *least* to the great.

2. That every one in the new covenant was an *unrighteous* person, before he entered into it—"I will be merciful to their unrighteousness." This language cannot be applied to infants, for they are not unrighteous.

3. That they were all sinners, and guilty of doing iniquity before they entered into the covenant—"And *their sins*" (not *sin*) "and *their iniquities*" (not the iniquity of Adam) will I remember no more." This shows too, that they were all pardoned persons. Now, is there a man in this house who does not see, that this language cannot be applied to infants who have never been guilty of *one sin of their own*. Now, if it is true that *all* who are in the new covenant *know* the Lord, that they had all been sinners, that they had all been unrighteous, and that they had all received a free pardon of all *their own sins*; does it not follow, that infants were not among the number, and that Mr. Terrell's notion of infant membership is wholly outside of the Bible. Let him come to the New Testament and prove in his next speech, if he can, that Christ commanded, and the apostles practised infant baptism.

(Time expired.)

[MR. TERRELL'S 2D ADDRESS—2D PROP.]

My Christian friends:

I thank Mr. Pritchard for his allusion to my strength. It is very good to have strength, as he will learn before we get through. I expect to make my cause appear stronger than the physical strength of him who advocates it. He also spoke of my notes not being in my own hand write. I would inform the gentleman that I can do my own writing. If I am not mistaken he can testify at least, that I *can make my mark*.. He smiles and winks as if he expected to brow-beat me out of my arguments.

[Here the president moderator said that was not relevant. Mr. Terrell proceeded.]

Mr. Pritchard accused not only me, but my brethren also, of believing in infant damnation. He represented us as believing in the damnation of all unbaptized infants. This I deny, as a most ungrounded misrepresentation; and I call upon him for the proof. Let him prove it if he can.

He tells us of three covenants spoken of in the 12th, 15th and 17th chapters of Genesis. In this he has taken the same course Mr. Campbell did, and followed out that course almost to the letter. In doing this he has attempted to make three promises, all relating to the land of Canaan. But this I deny. I admit there were many temporal promises made in the covenant. All these promises in the one covenant were typical. There was but one land promised in the covenant, and that earthly land had reference to a heavenly land; hence Canaan was typical of a better country. Do the stars of heaven refer to the earthly Canaan. It is Mr. Pritchard that confounds law and Gospel, and not me.

I know that in Hebrews 8: 6, 10, Paul speaks of two covenants, but this is the last chapter from which he should have quoted. The old covenant here referred to, means the old covenant, where God took the Israelites by the hand to lead them up out of Egypt. It has no reference to rescinding the law of Moses. House of Israel means the family of Israel; and I know it does not mean the church, as my friend says. It means *house*, or household. I will make a new covenant with Abraham's household, or family.

The gentleman quotes the words of the prophet; "all shall know me, from the least to the greatest." I understand this to be coming into covenant relation with God—into the church. Mr. Pritchard contends that all their sins are forgiven in baptism; but the passage says "their sins and their iniquities will I remember no

more." This passage teaches all, from the *least* to the *greatest* shall know the Lord—that is they shall come into the church; yet the gentleman would keep them out. I do not prostrate the plan of pardon as the gentleman accused me.

He speaks of the sins of *babies*, and questions me in regard to them. But I would say in the words of an apostle "as all have sinned, all are condemned;" but we baptize infants because their sins have been pardoned, and not that they may be. We baptize them because they are in the covenant, and not to put them into it. Baptism is a *token*, or mark, which all are entitled to who are in the covenant; and as infants have been redeemed by the blood of Christ, they are entitled to this seal. We thus give them the seal to induct them into the church, in view of religious instruction, and not to save them from eternal damnation, as the gentleman has falsely represented our church. The gentleman need not smile and wink then, as though he intended or expected to brow-beat me in this discussion, and thus get me off from the question. If that is his intention he has got the wrong man.

If the covenant was not confirmed by circumcision, let the gentleman tell what it was confirmed by. This is made clear by Romans 4th chapter and 14th verse, in the following words: for if they which are of the law by heirs, faith is made void, and the promise made of none effect; because the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as is within, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."

Again we read in the 3d chapter and 29th verse of

Gallatians, where it is said, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Yes Ishmael and Eson were included in the covenant, though they participated not in the temporal promises; yet they were embraced, as I have shown in the spiritual promises.

But the gentleman thinks I follow Mr. McCalla.-- Well, it is not very strange if I should! I suppose that the course of any intelligent preacher of my views would pursue; would be the course mainly they all would pursue; but I would inform the gentleman that although I have had Mr. Campbell's and Mr. McCalla's debating in my house for some months, that I have not read ten pages in it. Therefore if I follow the course pursued by Mr. McCalla, it is only because I agree with him, and rely upon the same evidences he did, and come to the same conclusions.

Upon anti-pedo-baptist principles, the time will never come when all shall know the Lord, for they exclude infants from the church or from being recognized as knowing the Lord, and consequently as long as there are infants there will be of those who do not know the Lord. Upon the gentleman's principles then, the time will never come when all will know the Lord. But the true state of the case is, all in the church are recognized as knowing the Lord, and the prophet looked forward to the time when the church should be universal, when all should know the Lord from the *least* to the *greatest*. This will include all, both infants and adults, in the place of being an argument against me, furnishes a strong argument in my favor. When that prophecy shall be fulfilled *all* from the *least* to the *greatest*, shall know the Lord.

Mr. Pritchard remarks that all entered the old church by a natural birth, and therefore all infants were in the church. Well, we baptize them because they are already in the kingdom, and not to take them into the kingdom. The gentleman has become so accustomed

to talking about baptizing into the kingdom that he keeps on in the same strain when he talks for me, but I wish him to remember, that we do not baptize persons into the kingdom of God, but merely into our branch of the visible church. Let him remember this, and he will have enough to do without browbeating me. He need not think to get me off from the point by laughing, winking and nodding. Such deportment may suit his views and his cause——

[Here the president moderator said, I shall have to call you to order Mr. Terrell.]

Mr. Terrell said I think I am as near in order as Mr. Pritchard was in his last speech.

[President moderator said, That is true. You were both out of order. Our being wrong yesterday, is no reason why we should continue wrong to-day. Mr. Terrell proceeded.]

The gentleman confounds the making and the confirming of the covenants. He makes one covenant at the making of the covenant, and another at the confirmation of the covenant. This I will now show by reading Genesis 17, beginning verse 2: "And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abraham fell on his face and God talked with him, saying, As for me behold my covenant is with thee, and thou shalt be a father of many nations. Neither shalt thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee. And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Caanan for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant.

thou, and thy seed after thee, in their generations. This is my covenant which ye shall keep, between me and thee and thy seed after thee; every man-child shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you, and every man-child in your generations; he that is born in thy house, or bought with thy money from any stranger, which is not of thy seed. He that is born in thy house and he that is bought with thy money must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." This relates to the gospel covenant clearly, for it is mentioned, Gen. 14, Gen. 16, and Gen. 17, the latter of which I have now read at full length. Is it not clear that he speaks of the same covenant all the time; and is it not equally plain that it is the gospel covenant? I affirm that it is, and all the distinctions the gentleman ever can make, by referring to different places where the covenant is spoken of, can never make it mean any thing else. Again, Gal. 3: 29, we are informed that "if we be Christ's then are we Abraham's seed, and heirs according to the promise." Thus you will discover, we are constituted Abraham's seed, and as baptism comes in the room of circumcision, we are required to have our children baptized.

The gentleman says, I contradicted myself about the new name: but he is only in a mistake about that matter. The fact that the church was to have a new name, is very clear evidence of the continuation of the same church.

I have now shown that when the gospel covenant was first made with Abraham that it included infants. God put them in the church by a positive law, and I argue that they cannot be put out only by a positive law;

and the gentleman has shown no such law, and I presume he will not show any such law.

I have also shown that the same church organized in Abraham's day was to continue while time itself should continue, and that infants were in it, in that day and that they cannot be excluded without positive law.—Has he ever shown where they were excluded? Surely he has not, and equally sure it is that he cannot.

My christian friends, it was the intention of God, that you should give your children up to the Lord, in baptism, and that you should bring them up in the nurture and admonitions of the Lord. Mr. Pritchard has by no means convinced me that my children are excluded from this privilege; nor do I believe he has succeeded in convincing this audience, that their children are to be suffered to grow up in infidelity.

I see that my time has almost expired, and I must bring my remarks to a close, and hear what my friend can say to these arguments. I hope he will come up to the point and meet the question fairly, and make the best effort he is able to.

MR. PRITCHARD'S SECOND REPLY.

Gentlemen Moderators—

Mr. Terrell commenced his last address by informing you, than he expected to make his cause stronger than the physical strength of him who advocates it.—Well, if he does, I shall be mistaken. It, to me, resembles more the "*lean kine*" of Pharaoh, than the hearty and healthy appearance of my friend Mr. Terrell.

Abraham, Isaac, and Jacob looked for heaven, he says, and therefore, the covenant of circumcision was the Gospel covenant. If he wished to make his argument complete, and put it beyond the reach of a reply, why did he not say, "Of the Jews five times Paul received *forty stripes* save one;" and therefore, the covenant of circumcision was the Gospel covenant?

Feeling himself unable to reply to my argument from the 8th chap. of Hebrews, and knowing that it forever puts an end to the question, whether infants are members of the *new* covenant, or of the Christian church, he tells you that the covenant of which the apostle speaks is *not yet made*, and will not be, till the world shall be converted and brought into the church. This ridiculous and unscriptural notion, so common among the advocates of Millerism and infant sprinkling, has been answered and refuted a thousand and one times by the advocates of truth. In the sixth verse. Paul says: "But *now*" (not *will*, when all the world shall be converted and brought into the church) "*but now hath he obtained* a more excellent ministry, by how much also he is (not will be, but *is*) the mediator of a *better* covenant, which *was*" (not will be, but *was*) "*established upon better promises.*"

In the last verse of the 8th chap. of Heb. the apostle says the old covenant had "*decayed, waxed old, and was ready to vanish away.*" If it had *decayed*, and was *ready* to vanish away in the days of Paul, it is certainly *gone* before this. Now, suppose we admit, for argument sake, that Paul was right in saying the old covenant had vanished away; and that Mr. Terrell is right in saying that the *new* is not yet made; and what follows? Why, if the *old* is gone, and the *new* not made, it will follow, that we are without any covenant with God; and consequently without God, and without hope in the world. Mr. Terrell and his party would not only *damn* unbaptized infants, but all the rest of us, for the sake of their infant membership.

By the way, Mr. Terrell told you, that I misrepresented him and his brethren, by saying they are believers in infant damnation. Mr. Terrell himself declared this morning, in the presence of you all, that unbaptized infants are out of the church, without *any provision for their eternal well-being*; so he believes it, and I will now prove that his brethren believe the

same thing. I hold in my hand a book called "Doctrinal Tracts," published in 1836, for the M. E. Church, "by order of the General Conference." This book is intended to "*explain several important points of scriptural doctrine*," so, of course, whatever it contains, we are to regard as an *explanation* of some point of "*scriptural doctrine*." Well, what does it say about the "Scriptural doctrine" of infant *damnation*? I read on page 251.

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way they *cannot be saved, unless this*" (original sin) "*be washed away* by baptism. It has been already proved, that this original stain cleaves to *every child* of man; and that hereby they are "*children of wrath*, and liable to *eternal damnation*."

On page 247, I find the following:

"It is *certain*, by God's word, that *children who are baptized, dying before they commit actual sin, are saved*."

Now, from these two passages we learn the following facts, in relation to this "Scripture doctrine" of the General Conference: 1st. That all infants are guilty of original sin, and "*cannot be saved unless this* be washed away by baptism." 2nd. That in consequence of original sin, all infants are "*children of wrath*, and liable to *eternal damnation*." 3rd. That all baptized infants, who "*die before they commit actual sin, are saved*." Now, if it "is certain that baptized infants are saved, and that unbaptized infants "*cannot be saved*;" what can be plainer than that they must be damned?

In the "Discipline of the M. E. Church," we have this awful *notion* of the party to which Mr. Terrell belongs, equally as plainly and clearly taught. The minister, (as we learn from page 103 and 104) after exhorting the members to "call upon God, through our Lord Jesus Christ, to grant to *this child*" (in baptism) "*that thing which by nature he cannot have*,"

prays for "*that thing*" himself, in the following manner: "We beseech thee, for thine infinite mercies, that thou wilt look upon *this child: wash him*" (from original sin) "and sanctify him with the Holy Ghost: that he being *delivered from thy wrath*," (a minister of Methodism praying to the Lord, that a little infant may be "*delivered from his wrath*." May the good Lord have mercy upon such ignorance) "may be received into the ark of Christ's Church." Again, he prays:

"O merciful God, grant that the *old Adam in this child* may be so buried" (in baptism) "that the new man may be raised up in him. Grant that all *carnal affections*" (*carnal affections* in a little infant) "may die in him," (what a powerful thing infant sprinkling is, to kill all *carnal affections* in a *new-born babe*) "and that all things belonging to the Spirit may live and grow in him. Grant that *he*" (the little infant) "may have power and strength to have *victory*," (so without baptism an infant cannot have *victory*) "and to *triumph* against the *devil, the world, and the flesh*."

Now, my Christian friends, if any one should ever ask you again for the benefits and blessings of infant sprinkling, just tell him that the "Discipline of *our church*" says: "It *washes* an infant from original sin, *delivers* it from *God's wrath*, buries the old Adam in it, kills all its *carnal affections*, gives it power and strength to have *victory*, and power and strength to triumph against the *devil, the world, and the flesh*. If this is all true, who would not have his children sprinkled, and "*dedicat-ed* to the Lord by *our office* and *our ministry*, that they may receive such '*everlasting rewards*.'"

Mr. Terrell says, it is not true that there were *three* covenants made with Abraham, and calls upon me, after I have done it, to prove that there were more than *one*. Well, as Bro. Campbell said to Mr. Rice, "I must tell him the story the second time. Paul to the Romans, 9th chap., says: "To the Israelites pertain the adoption, and the glory, and the *covenants*, and the giv-

ing of the law, and the service of God, and the promises." There was, then, besides the law and the promises, a *plurality* of covenants given to Israel. This only proves a plurality of covenants. And to find out the amount of this plurality, I go to the history of the Jews, beginning, of course, with the founder of the religion, or the father of the faithful. God made but one covenant with all Israel, at Hearah, therefore, that being also named, and *covenants* besides, we are obliged to look for a history of those transactions in the Abrahamic family, designated by that name. I have, then, clearly distinguished and documented with proof no less than *three* covenants, made with Abraham;—two based on the first promise, and one on the second. The one on the second, is that which concerns us, because Paul calls it "the gospel, in its origin," and the first indication of Gentile justification. Galatians iii. 8: This is the gospel covenant, called by the same apostle and in the same epistle, "*the covenant concerning Christ*."—The covenant is made out, denominated, and even *dated* by the same apostle. He says it was made four hundred and thirty years before the law—chap. iii. 15. He says—"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be *confirmed*, no man disannuleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, even to *thy seed*, which is the Christ. Now then, I say, that the covenant that was confirmed before of God, in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of non-effect. Nothing can be more clearly expressed. Here is a covenant named, described, dated. We can have its date most accurately traced. Abraham was seventy-five years old when the two promises were given him; one, concerning the Messiah, as aforesaid—and one, concerning his family, with a reference thereunto. He was one hundred years

old when Isaac was born. Isaac was sixty when Jacob was born, and Jacob told Pharaoh, when he went down into Egypt with his family, that he was one hundred and thirty years old. Now add the respective sums of $25 \times 60 \times 130 = 215$. Now, Sir Isaac Newton's Chronology, arch-bishop Vsher's the commonly received chronology, make the whole sojourning in Egypt 215 years, which two sums exactly make 430 years, from the covenant concerning the Messiah, to have transpired before the giving of the law, as Paul expressly declares.

We have, then, one covenant indisputably made out and dated. We shall now look for a second. This we find amply delineated in the 15th chapter of Genesis, about ten, or twelve years at most, after the former. This covenant, as I have already stated, had respect to the promised inheritance. It was made to define, and secure the patrimony of the sons of Abraham in the line of the promised seed. While confirming it over sacrifice, the Lord informed the patriarch, that his posterity should be sojourners, strangers and oppressed, for four hundred years. In the fourth generation they shall come to this land again, for the cup of the Amorites is not yet full. "*In that same day,*" says Moses, "the Lord made a *covenant* with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Can any language more definitely designate the making of a covenant on a certain day than this?—Examine Gen. xv. 7, 21. I have fixed this covenant in the 86th year of Abraham, because immediately after it we are informed of the birth of Ishmael, who was thirteen years old at the date of the covenant of circumcision, to which I next invite your attention.

It will require no proof, I presume, to any one acquainted with ancient patriarchal history, that the covenant styled by Stephen, "the covenant of circumcision," was made one year before the birth of Isaac,

and in the *ninety-ninth* year of Abraham, *twenty-four* or *twenty-five* years after the "covenant concerning Christ." We have all the dates given, the covenants detailed in the 17th of Genesis, and even down to Acts vii. 8, denominated as follows: "And he gave him the covenant of circumcision, and then Abraham begot Isaac, and circumcised him the eighth day."—We have, then, delineated *three* distinct covenants made with Abraham during the period of five and twenty years; and no man can connect these three into one covenant. The parties were always the same, but the stipulations, pledges, seals, objects, and dates, are just as different as any three transactions ever made between one and the same two persons.

Mr. Terrell told you, that I agreed with him that baptism is the act by which we pass into the church, and into the gospel covenant. I replied, by showing that he, in this "agreement," refuted his notion of the *identity* of the two churches, and of the two covenants; for it is manifestly plain, I think, to every one who has read the bible, that the Jews were not baptized *into* the Jewish church and covenant. Now, if it is true, that they entered into the old covenant and Jewish church by *natural birth*, and that we cannot enter into the new covenant and Christian church, but by baptism, does it not follow, that the two churches, and the two covenants, are not *identically* the same? But the gentleman discovering, in his last speech, the difficulties into which he had plunged himself by this "agreement" of ours, told you that he does not baptize children to bring them into the church, but because they are *in the church*. In his first speech this morning, "unbaptized infants were *out of* the church, without any provision for their eternal well-being;" and I agreed with him, he said, that no one can enter *into* the church, but by baptism.—But now, only one hour afterwards, he tells us, that he does not believe one word of what he told us about this "agreement" between us; for he does not baptize

infants *into* the church, but because they are *in the church* by natural birth. I think his brethren will hardly thank him for this defence of their Methodism; for it is known to Mr. Terrell, and to every Methodist in this house, that he has, in his last statement of his faith, renounced and given up all the principles of his party upon the subject of baptism. Methodists believe, and have always taught, that by baptism we "*enter into* covenant with God," *into* the Christian church, and *into* heaven hereafter. Upon this point, they not only "agree" with us, but go beyond us, and are able at any time to *out* Campbell even Campbell himself.—Hear what the "General Conference" has published to the world, as the principles of the party, in "Doctrinal Tracts:"

"By baptism we are *admitted into the church*, and consequently made members of Christ, its head." The Jews were admitted *into* the church by circumcision, so are the Christians by baptism. "For as many as are baptized *into* Christ," in his name "have" thereby "put on Christ." Gal. iii. 27. Page 248.

"Baptism doth now *save* us, if we live answerable thereto; if we repent, believe, and obey the Gospel: Supposing this, as *it admits us into the church here*, so *into glory hereafter*." p. 249.

This, then, is Methodism; but Mr. Terrell says he does not believe one word of it; for he does not baptize people *into* the Church, but because they are *in* the church.

This thing, called the "Discipline of the M. E. Church" says, "None can *enter into* the kingdom of God, except he be regenerate and born anew of *water* and of the Holy Ghost;" but Mr. Terrell does not believe such Methodism as that.

This book, (Doctrinal Tracts) not only teaches that we enter into the church here, and into glory hereafter by baptism, but that it is by baptism that we enter into the new covenant, as I will show you. [Here Mr. P.

paused for a moment, looked at the book, and said] I cannot find the passage just now; but I have a good memory, upon which I can depend, and from that, I feel certain, I can give you the very language. It reads:., "By baptism we *enter into* covenant with God; *into* that everlasting covenant, which he hath commanded forever." Let Mr. Terrell dispute, or call in question the correctness of this quotation if he dares, and it shall be forthcoming.

Now I fearlessly affirm, that he has renounced Methodism—given up the principles of his party; and that he cannot find one respectable writer in the fraternity who agrees with him, that infants are baptized because they are in the church.

While the gentleman was laboring on this point, in his embarrassment, he found that the most convenient way to get off from it was, to turn aside and *blackguard* me for "*smiling and winking* at my friends." That I *smiled* is true, but that I *winked* at my friends, or any one else, is not the *fact*. If we have, or wish to have a pleasant discussion, I think it very important that I should *smile* occasionally; for Mr. Terrell has looked more like a *thunder-cloud* since this discussion commenced, than like a mild and pleasant gentleman. I always smile when I am *pleased*. Poor fellow, I know he cannot smile, till he gets out of this discussion.

The covenant concerning the land of Canaan, and the covenant of circumcision, he says, were not separate and distinct covenants, but *adjuncts* to that concerning Christ. This is something the Redeemer did not know; for he supposed that they were *adjuncts* to the law of Moses: "You circumcise on the Sabbath day," said he to the Jews, "that *the law of Moses* may not be *broken*." If circumcision was not an "*adjunct*" of the law, how could a man break the law by not being circumcised?

I must now notice some of the passages which he has brought forward to prove the *identity* of the Jewish and

Christian churches. Ephesians ii 14, 15, is one of his proofs for identity: "For he is our peace, who hath made *both*" (Jews and Gentiles) "*one*, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; to make in himself of *twain one* NEW MAN, so making peace." This needs no comment. Christ broke down the law of commandments, and with it abolished the Jewish church, and the Jewish religion, that he might make of the *twain*—Jews and Gentiles, "*one new man*"—a new church, so making peace. Strange proof this for identity. I now take this passage to myself, and shall forever maintain that it was intended to refute this very notion of *identity*. It is not the old man or church of the Jews, but "*one new man*"—a new body, a new church for God.

I wish now to call your attention to a passage which Mr. Terrell has read from Romans, xi. chapter: "And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the *root* and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.—Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off; and thou standest by faith."—(Not by pedobaptism.) "Be not high-minded, but fear; for if God spared not the *natural* branches, take heed lest he also spare not thee."

Who, in all this world, I am constrained to ask, but him who has a purpose to serve, would ever think that this passage proved the identity of the Jewish and Christian church? Of what was the Jewish church composed? It was composed of the natural branches, or the natural seed of Abraham—of Abraham's family according to the *flesh*; men, women, and children; good, bad, and indifferent. Now we have it, according to

Mr. Terrell, that the natural seed of Abraham were broken off the *natural* seed of Abraham, or themselves, and the Gentiles were grafted into the natural seed of Abraham. This is a splendid thought! The fact is, Abraham himself is the "*Root or Olive tree*," and not the Jewish church, as Mr. Terrell vainly supposes.—The Jews were the *natural* branches, or the *natural* offspring of the "*root*" or olive tree. The Gentiles were not the *natural* offspring of this *root*, and consequently are regarded as taken from another, or wild olive tree, and grafted into Abraham, and made his children by faith. "Thou standest *by faith*," not by flesh, as did the Jewish church. "If you be Christ's, then," and only then, "are you Abraham's seed," is a lesson which Mr. Terrell ought to learn. The Jews, the natural branches, were broken off because of unbelief; and the moment they rejected the Redeemer, that moment they were rejected by the Lord from being the children of Abraham, and were turned out into the broad world among other infidels. "Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they which are the *children of the flesh*, these are *not* the children of God; but the children of the promise are counted for the seed." Romans xi. 7, 8. "If Christ's then Abraham's seed;" and "they that are Christ's have crucified the flesh." If it is true, and Mr. Terrell knows that it is true, that the Jewish church was made up of the natural branches of Abraham, how can a man assert that a church which is made up of *converted men* out of every nation under heaven, is *identically* the same? Is a converted *Negro*, one of the *natural* seed of Abraham? There is just the difference between the Jewish and Christian churches, that there is between *flesh* and *spirit*. But of this again.

[Time expired.]

[MR. TERRELL'S 3D ADDRESS—2D PROP.]

My Christian friends; If I were to consume time to notice all the gentleman has said of an irrelevant nature, and attempt to set it aside by argument, as I think I could in time, I should not be able to proceed with my affirmative arguments, as it is my intention to do. He manifestly takes this course to decoy me from the point in dispute; but he will find himself mistaken in this undertaking. I shall pursue the even tenor of my way, and neither be turned to the right nor to the left by the stratagems of the gentleman.

He appears not to understand me yet: baptism to infants proves that they are in the covenant; and my argument is, that if they are in the covenant, they have a right to the seal or the token of the covenant. Now it is manifest that, if Christ died for infants, they should have a right to the token or seal of mercy. But, my friend, although he admits they are in the covenant, inconsistently denies them the right of the seal of mercy. Yet he can talk largely about Mr. Wesley's Doctrinal Tracts, and what he is pleased to represent many of our brethren as believing! He has even taken the responsibility of telling you that we believe in infant damnation, &c. Let me refer the gentleman to Mr. Thomas, who lives somewhere east, and is a member of the same church with Mr. Pritchard. He contends that infants are incapable of salvation, and even that they will be totally annihilated; and this too, to escape from the awkward situation the gentleman's doctrine and faith placed him in. Here he can find deplorable doctrine relative to the future condition of infants, if he wishes a picture of this kind to discant upon!

Mr. Pritchard speaks of my confusion; but here again is laboring under a mistake. It is his own brain that is confused, and not my mind. Being confused himself, and not knowing how else to secrete it from public

view, he tells you that I am confused! You understand him!

The gentleman accuses me of confounding the law and the gospel, and that too very unjustly; for I repudiate the idea that the law and the gospel are the same. I hold no such position. The law has nothing to do with my position.

That which Mr. Pritchard called a covenant, in the 5th chapter of Genesis, is merely an adjunct to the covenant in the 12th chapter; and in the 17th chapter the self same covenant is merely confirmed by circumcision; and the law was added to the covenant because of transgression. The Jews were cut off from the church because of unbelief, and the Gentiles were grafted in by faith. The law was a kind of scaffolding while the noble edifice of the gospel was going up, and when the edifice was finished, the scaffolding was thrown down.

Mr. Pritchard said that if the church of Christ was established in the days of Abraham, that it must have stood two thousand years without a foundation, for Christ was the foundation. But here again he is mistaken; for Christ was as a Lamb slain from the foundation of the world. He was the foundation of the church in the wilderness in the days of Abraham and always.—I know that Christ's death is the foundation of the gospel kingdom, and of his church anciently, for, as I said before he was as a Lamb *slain from the foundation of the world.*"

The gentleman quotes Mr. Wesley to prove that we believe in infant damnation. But here he has misrepresented us as well as Mr. Wesley. No one says that infants who are not baptized shall be hurled down to hell. Mr. Wesley here says [Here Mr. T. flourished Mr. Wesley's Doctrinal Tracts before the audience.] that "God has tied us to this ordinance, but he has not tied himself—he can and will show mercy. I have now, I

hope, cleared our church from the charge of believing in infant damnation, and I hope the gentleman will not make the charge any more.

My second argument is founded on the plain word of our Lord. Jesus commanded little children to come unto him. He says Mark 10th chapter, 14th verse, "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of God." The kingdom of God here, means the church of God. This passage distinctly recognizes little children as in the kingdom of God. It distinctly recognizes them as members of the church. It is evident that kingdom here means church, for he says, "of such is the kingdom of God," not "of such will be the kingdom of God." "Suffer little children to come unto me for of such is the kingdom of God," or of such is the church, as is clearly the meaning of our Savior.

We have an account of only two instances where our Savior was said to be angry, and one of these was on the the occasion where little children were brought unto him and some who held the doctrine of my friend forbade them, at which we are informed, our Savior "was much displeased." Would he not be displeased at my friend now, if he were here, while he not only forbids them, but does every thing in his power to debar them from the holy ordinance? Surely he would.

We are asked, what good sprinkling a little water upon the face of a child can do? We answer, that when little children were brought to the Savior, "he put his hands upon them and *blessed* them." Baptism is a blessing, although an unbelieving mind may not perceive it.

My third argument is founded in the fact, that infants are included in the Commission. "Go ye therefore and *teach all nations*, baptizing them, in the name of the Father, and of Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Now, as infants had always been

entitled to church membership, and had always been permitted to receive the seal of the covenant, it is proof that they are still entitled to church membership, and had always been permitted to receive the seal of the covenant, it is proof that they are still entitled to church membership, unless excluded by positive law. If the Lord thought of excluding them, surely he would have said so, for they had previously been entitled to that privilege. Let him show me, then, where the Savior or the Apostles ever excluded them, for if they are not excluded by positive law, or if the scripture is silent on the subject, it follows that children are yet entitled to church membership, and of course, to baptism the seal of it.

The commission included "*all nations*," and children had always been entitled to church membership, and no commandment in the New Testament is found to put them out or to prohibit them. And we have seen that they were put into the covenant by a positive law and I argue that they could not be put out or prohibited from church membership, without a positive law. This is strong ground and here I stand and expect to stand, unmoved by any effort the gentleman can make.

When we compare this language with the language of the Savior before referred to, who can doubt that they brought little children to the Savior? He did teach "suffer little children to come and forbid them not."—How could they come to Christ in God's appointment, in baptism? If they were not to come unto the Savior he would not have told you to "suffer them to come." They came into the church and received baptism as a seal, in view of being taught. This is a token that they are to be brought up in the nurture and admonitions of the Lord.

Mr. Campbell says, "the first thing is to come."—Not to have faith but to come. But the apostles who are much greater, and our Lord, say come, but Mr. Pritchard would say, stay away. Well, baptism is the

first institution, and I ask, in what way are they to come if it be not in baptism? Then, after baptism, teach all things which Christ commanded. This seems to accord with the commission, but the gentleman's doctrine does not. But I must hasten on to my next proof.

My next argument will be built upon the household baptisms mentioned in the New Testament. There are four households mentioned in the New Testament, that were baptized. Now it is not likely that there were no children in all four of those families; but on the other hand, it is almost certain that there were some children in some of them at least.

The sacred historian mentions the household of Stephanos. He does not mention the names of the members of the family as a Baptist would have done. A Baptist would have mentioned the names, as John, James, &c. This case furnishes a plain and unanswerable argument in favor of infant baptism, and one too that the gentleman can never get over.

All that is necessary in the case of the baptism of Lydia and household, the Jailor and his household, and the household of Stephanos, is simply to look carefully at the last named case. The apostle, speaking of it says, "I baptized none of you but Crispus, and Gaius, lest any should say that I have baptized in mine own name. And I baptized also the household of Stephanos: besides, I know not whether I baptized any others." 1 Cor. 1: 14, 15, 16. This is as much as to say, Crispus and Gaius, who were adults, I baptized—they were all. But his mind appears here to be refreshed, and he adds, "also the household of Stephanos." Now is it not clear that there were children here? Surely it is. In the household of Stephanos were children, and they were baptized, and members of the church.

Now I have got my argument pretty fully before the gentleman. We shall see what he will do with it. I

expect; in the place of replying to my arguments, he will complain, as he did before, that I do not reply to his arguments. If he does I cannot help it. I have got my course marked out, and he cannot get me from it. I have my proposition to prove, and I did not expect to be able to please him.

He can take up his time in telling how many positions I have occupied, how many contradictions I have made, &c.; but the matter is for him to reply to my arguments if he can, and if he cannot to give it up.

I see my time is not quite out, but I give the gentleman the remaining two or three minutes.

MR. PRITCHARD'S THIRD REPLY.

Gentlemen Moderators—

This is certainly the most singular discussion I have ever been engaged in; for never before did I meet a man who was unwilling to pay any attention to what I would say, or too *cowardly* to join issue with me upon any point. While discussing the question of the action of baptism on yesterday, instead of meeting me upon the true issue, whether immerse is the literal and proper meaning of baptizo, he would first inform the audience, that it was no use for him to reply to every thing I said, and then, as a kind of *chorus*, would say: "Mr. Pritchard has failed," "signally failed," "utterly failed," "and he ever must fail;" as if the audience could not see, that his *windy braggadocio* style was doing nothing, and even worse than nothing in favor of his *rantism*. And now that he is the affirmant, and I have replied to every thing, great and small, which he has advanced—discussed, dissected, and scattered to the four winds of heaven, each, and every point; he pursues his onward course, asserting and reasserting the same thing over and over again, as if he felt it neither necessary nor important to reply to any thing I say. If he did not intend to debate the proper issues between us with me, why did he consent to enter into

this discussion with me? If he dare not meet me, and discuss the proper questions with me, now that he is here, why did he not stay at home? If he dare not join issue with me, nor even attempt to reply to any thing I say, (and it is my solemn and conscientious conviction that he knows he *dare* not) I must, I suppose, permit him to pursue his own course, and I must try to follow him. This I feel certain I can do.

Before replying to the last speech of Mr. Terrell, which, indeed, was but little more than a reiteration of what we have heard, and replied to, I will call your attentions to the question of *identity*, upon which I was speaking at the close of my last speech. I have a few arguments yet to offer, upon which I rely to disprove the identity of the churches and covenants; and to which, I hope, Mr. Terrell will have courage enough to reply, that I may have an opportunity of illustrating, defending, and showing their strength. Turn, if you please, to the 4th chapter of Galatians, and hear the apostle from the 21st to the last verse of that chapter.

“Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had *two sons*, the one by a bond maid, the other by a free-woman. But he who was of the bond-woman was *born after* the flesh; but he of the free-woman was by promise. Which things are an *allegory*: for these are the *two* covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of *us* all. For it is written, rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise.—But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Nevertheless what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free."

On this observe 1st that the *law* and the covenant of Sinai are considered one and the same. Being under the law, verse 21, and being under the covenant in the *allegory* are considered by the apostle, as the same circumstance."

2d. Abraham's two wives, Hagar and Sarah represent the two covenants, the *old* and the *new*, "for these are the two covenants."

3d. There is just the difference between the *old* and *new* covenants, that there was between Hagar the bond-woman, and Sarah the wife of Abraham. Whenever a pedobaptist will prove to me that the two covenants are the same, I will prove that Abraham's *slave*, and Abraham's *wife*, the free-woman, are one and the same.

4th. Ishmael and Isaac resemble or represent the people under the two covenants. Ishmael, the son of the bond-woman, was *born a slave*; for a slave gendereth or bringeth forth slaves, not freemen. So did the old Testament or covenant, (see Gal. iv. 4: 7,) compared to Hagar, which is one of the names of Mount Sinai in Arabia; and she, to wit, Hagar, resembles the then present Jerusalem or *Jewish Church*, which was in bondage under the old covenant. Isaac, the son of the free-woman, resembled or represented the people under the new covenant, which is called the Jerusalem from above, the *Christian Church*, because proclaimed from heaven, by him who is in heaven; not from Mount Sinai in Arabia, on the earth.

5th. As Ishmael was brought forth in the natural or ordinary means, he *fitly* denotes the natural descendants or fleshly seed of Abraham, who lived under the old covenant, and constituted the Jewish church, the

members of which were such by natural birth. Again, as Isaac was brought forth, not by natural, but by *supernatural* means, by *faith* in God's promise, when the bodies of his parents were, as to his production, as good as *dead* denotes the members of the Christian church which are such not by natural generation, as the Jewish or pedobaptist members are, but by being born as Isaac was, by *faith* in God's promise, or by supernatural means.

6th. There is just the difference between the Jewish and Christian churches, that there is between Ishmael the son of the bond-woman, born "*after the flesh*," and Isaac the son of the free-woman, born "*after the Spirit*." Whenever Mr. Terrell will prove that the Jewish church and Christian church are one and the same, I will pledge myself to prove that Ishmael, born after the flesh, and Isaac, born after the Spirit or by *faith*, are one and the same child. Let that be remembered.

7th. As the children of the deserted woman Sarah, whose husband deserted her and associated with Hagar, are declared to be more numerous than the children of Hagar, who possessed the husband of the deserted Sarah; so the apostle argues that the spiritual seed, or children of Abraham by *faith*, born like Isaac, would be more numerous than his natural or literal descendants.

8th. That as Ishmael the child of the flesh, persecuted, by railing and reviling, Isaac the child of promise, so the Jews, the natural descendants of Abraham, and those who plead for church membership on the same ground of natural birth, *then*, and *since*, and *now* persecute, sometimes by railing and reviling, and in time past, by sword and *fagot*, those who have been born of the free-woman or the children of faith, the sons of the *new* covenant.

9th. But what saith the scripture? Aye, this is the question. What did Sarah say? Mark it well my friends. Mark it well ye pedobaptists. O, it is an

oracle you should never forget. What did Sarah say, as the scripture records? "CAST OUT," tremendous words, "CAST OUT the *bond-woman*," the *old covenant* compared to Hagar. Disannul it, vacate it, lay it aside. reject it. Is that all? No, no. CAST OUT the son of Hagar also, *the people of the old covenant, the Jewish church*. Yes remember the *allegory*, as the Spirit of inspiration has called and represented it. Ishmael denotes all that are merely the children of the flesh.—"Cast out the bond-maid and *her son ISHMAEL*." For what reason? Because it is decreed of heaven, it is declared by God, that the son of the bond-woman, the people of the old covenant, shall not be members under the new covenant, shall not be heirs of the inheritance with the sons of the free-woman, the people who are the sons of Jerusalem which is above, the mother of all believers.

10th. The last item in this paragraph we shall notice now in this glorious truth, last verse. "So then brethren we are not children of the *bond-maid*"—the old covenant, and consequently *not* the Jewish church, but of the *free-woman*—the *new covenant*, consequently the Christian church; and like Isaac, children of Abraham by *faith*. Heirs with Christ of an inheritance incorruptible, and unfading in the heavens. "If you be Christ's, then are you Abraham's seed," said an apostle, "and heirs according to the promise." Believers are the *ONLY* children of Abraham under the Christian dispensation.

11th. Another fact of some importance, in understanding this question, I will mention—viz: Ishmael the *slave*, and representative of the *fleshly* seed of Abraham, or of the Jewish church, was the *elder* of the *two*. Isaac the son, and representative of the *spiritual* seed of Abraham, came into being by *faith*, after the child according to the flesh was born. The *elder* was the servant, the *younger* the son. So the Jews, the children of the bond-woman, the fleshly seed, were the *elder*; but the Christians, the children of the free-woman,

man, the spiritual seed, are the *younger*; and like Isaac, the children of promise.

Leaving the family of Abraham, and descending to the family of Isaac, we find *two* children there also presented, as the representatives of the Jewish and Christian people, or of the Jewish and Christian churches. When Rebecca had conceived by Isaac, the Lord said unto her, "*Two nations* are in thy womb, and *TWO MANNER OF PEOPLE* shall be separated from thy bowels; and the *one people* shall be *stronger* than the *other people*; and the *elder* shall *serve* the *younger*."—Genesis, xxv. 23.

Here we discover that the representatives of *two* nations, or of *two manner* of people were to be separated from Rebecca. Now hear Paul in the 9th chapter of his epistle to the Romans: "They are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is," (now mark) "*they* which are the children of the *flesh*, *these are not* the children of God: but the children of the *promise* are counted for the seed. For this is the word of promise, At this time I will come, and Sarah shall have a son. And not *only this*," (we have still more proof, equally as strong, plain, and clear,) "but when Rebecca also had conceived by one, even by our father Isaac; it was said unto her, The *elder* shall *serve* the *younger*."

We have already seen that Ishmael, the *elder*, the *fleshly*, and child of the *bond-woman*, represented the Jewish nations, or Jewish church, the *elder*, the *fleshly*, and children of the old covenant; and that Isaac, the *younger*, the *spiritual*, and child of the *free-woman*, represented the Christian nation, or Christian church; the *younger*, the *spiritual*, and children of the *new* covenant. This passage from Romans shows, that Esau, the *elder*, and the *servant*, represents the same nation that Ishmael did, and that Jacob, the *younger*, the child of promise, represents the same nation that Isaac did.—

Now, as the Jewish church was composed of the fleshly seed, and the Christian church of the spiritual seed, they cannot be one and the same, unless it can be proved, 1st. That *flesh*, and *spirit* are one and the same, 2nd, That Ishmael and Isaac are one and the same child; and 3rd, That Jacob and Esau are one and the same. This never can be done. The Jewish church, and Jewish nation, are but two names for the same thing; so also the Christian church, and the Christian nation are but two names for the same people. Now the Almighty Father of our Spirits, in speaking to Rebecca, with special reference to these two nations or churches, declared, that they should be "two nations," not one and the same, "and two manner of people," people wholly unlike each other. Let Mr. Terrell mark that. I maintain that the Lord has declared in this, that the two churches are not one and the same church, but that they are "*two manner of people*," differing from each other as widely as any two people ever did. Let Mr. Terrell drive me from this, if he can. He may produce a great many proofs which go to show that the Methodist church, and this old *fleshly* establishment of the Jews, are one and the same, but that the Christian and Jewish churches are *one*, has not, nor never can be proved. I must return and pay my respects to Mr. Terrell again.

He says, he did not say that the covenant of Canaan, and the covenant of circumcision were both *adjuncts* to that concerning Christ, but that the one concerning Canaan was an adjunct, and that circumcision *confirmed* the covenant. He told us but a short time since, that the covenant of circumcision was the Gospel covenant. But now he has discovered, it seems, that it is not the Gospel covenant, but only a *mark*, by which the Gospel covenant was confirmed. This is an important improvement in his theology. As he has taken one step for the better, I must now try and cause him to take another, and I think he will be pretty nearly

right. That the covenant concerning Christ was not confirmed by circumcision, is evident, as will appear from the following reasons: 1st. The covenant of circumcision was a separate and distinct covenant of itself—a “covenant *in the flesh*,” as I have proved.—2nd. The covenant concerning Christ was confirmed “*four hundred and thirty years* before the law.” Gal. iii. 17. Now it is a fact, that Mr. Terrell ought to have understood, that circumcision was given only four hundred and six years before the law; twenty-four years after the covenant concerning Christ was confirmed. It follows from this, that it was not confirmed by circumcision.

In his first speech he told us that he baptized infants to bring them *into* the church, where alone there is *safety*. In his second he told us that he baptized them, not to *induct* them *into* the church, but because they were *in* the church. He now tells us that this is all wrong; for, he said in his last speech, he baptizes them to *prove* that they are *in* the church. If they are in the church, and he *knows* that they are *in*, I do not see what *proof* he wants to convince him of it. There are *three* statements he has made, and only *one* of them all can possibly be true. Which does he believe?

Baptism, he says, is the *seal* which the Lord puts upon his children. Paul did not so understand it, for in his epistle to the Ephesians, 1st chap., 13th verse, he said, “After that you believed, you were *sealed* with the Holy Spirit of promise.” Mr. Terrell says it was baptism; but Paul says it was the Holy Spirit. Which shall we believe? I wish you, my friends, to remember this, for I shall have use for it, when we come to debate the last proposition.

Methodists, he seems to think, are not alone in their belief of infant *damnation*; for Dr. Thomas, a member of the Reformation, believed the same thing, he tells us. Dr. Thomas is not a member of the Reformation. Nor is it true that he believed in the damnation of in-

phants, as Methodists do. He neither believed in damnation nor salvation. He was a *destructionist* of the *bigoted* stamp—a blind *zealo'*, immersed in *one idea*, devoutly war-sprinkling the *no-soul-god* of his party; and for his *notorious* course, the brethren have long since “delivered him over to Satan for the *destruction* of the flesh.” If Mr. Terrell thinks it any honor to be in company with Dr. Thomas, he is welcome to all such honor.

Mr. Terrell has at length found his way into the New Testament. He quotes Mark, 10th chap., “Suffer the little children to come unto me,” as if that passage had any thing to do with the baptism of infants or adults. Does he not know that Christ did not baptize infants, or any body else? Does he not know that John says, “Jesus himself did not baptize”? (Here Mr. Terrell spoke and said—I know sir, as well as you do, that Jesus never baptized any body.) Mr. Pritchard said—For what then did he quote this passage? He quoted it to prove infant baptism, but now tells us, that he knew when he quoted it that Christ did not baptize any one; and consequently that the passage had nothing to do with the subject on hand.—Are we not then authorized to charge him with *wilfully* and knowingly misapplying a passage of scripture?—(Here Mr. Terrell arose and said—I wish to make a point of *order*.) Mr. Pritchard—I know it *hurts*, but I can't help it. (Mr. Terrell—No sir, it don't *hurt*, but I wish to know if the gentleman is not out of order, in charging me with wilfully and knowingly misapplying the scriptures?) Mr. Pritchard—Before the Moderators decide that, I wish them to decide another point. I want the Moderators to decide whether I was more out of order, in charging him with knowingly misapplying a passage, than he was, in his closing speech last evening, representing me as an *idling gadabout*? Such a stupid, contemptible insult, I regard as more out of order, than saying a man did, what he confessed

he did. (Mr. Terrell—I did not say he was an “idling gadabout;” I only said, he might have plenty of time to spend in debating.) Mr. Pritchard—you said more than that—you said “I *pro'ably* had nothing else to do.” (Mr. Burress said—It was by *implication* Mr. Terrell—it was clearly implied in what you said.) (Mr. Terrell—I did not intend it as an insult.) Mr. Pritchard—I probably should not have noticed it, if it had not have been for the fact, that you were guilty of the same thing once before. (Mr. Burress—As two wrongs cannot make one right, I suppose we will have to say, they were *both* out of order.) Mr. Pritchard then said—Thank you gentlemen. The Moderators have decided us both out of order. So we are just *even*.

I must now return to the last speech of Mr. Terrell. He told you, that if the New Testament was *silent* upon the subject, it is the strongest *evidence* in the world of infant baptism. Do I understand the gentleman to mean, that if a thing is not commanded we know it ought to be done, but if it is commanded we know it ought not to be done. Is this his position? My Bible reads, “Keep my commandments,” and “*wo* unto the man who adds to them.” He knows the New Testament is *silent*, and for that reason he wishes to make it an argument in his favor. If I were determined to hold on to the *creed* of a party, without any regard for the Bible, I would tell all the world that such was my intention.

I must now, in the remaining part of my time, notice his argument from household baptisms. The first is that of Cornelius, in Acts, 10th chapter. In the 2nd verse it is said, Cornelius “FEARED God with ALL HIS HOUSE.” In the thirty-third verse, he said, “Now therefore are WE ALL here present before God, TO HEAR ALL THINGS that are commanded thee of God.” In the forty-fourth verse, it is said, “The Holy Spirit fell on *all them* which HEARD the word.” They *all* heard, and the Spirit fell on *all* who *heard* the word. But how

did Peter and his companions know that the Spirit fell on them? Why, "they heard them SPEAK with TONGUES, and magnify God." They "ALL FEARED God," they *all* heard the word, the "*all* SPOKE with TONGUES, and *magnified* God." Whenever your children are old enough to *fear* God, *hear* his word, SPEAK with *tongues*, and *magnify* God, baptize them; but don't do it before.

The next is the household of Lydia, Acts, 16th chap. It is not said, they feared God, heard his word, or spoke with tongues; it is only said, they were baptized. But in the last verse we find this language: "And they went out of the prison, and entered into the house of Lydia: and when they had seen the BRETHREN," (not infants) "they COMFORTED THEM, and departed." From this we learn, that they were BRETHREN, capable of being *comforted* by the *words* of the Apostles. Whenever your children are old enough to be *comforted* by the "*exceeding great and precious promises*" of the Gospel, baptize them, but don't do it before.

In the same chapter it is said, the Jailer and all *his* were baptized; and after his baptism, it is said, he "*rejoiced, believing in God with all his house.*" They *all believed*, and all *rejoiced*, and were all baptized.—More than that, "Paul preached unto him the *word* of God, and to ALL that were *in his house.*" 32d verse.—They *all heard*, they *all believed*, they were all baptized, and they all rejoiced in the God of their salvation.—When your children can do all these things, baptize them, but not before.

"I baptized also the household of Stephanos," says Paul. 1st Corinthians, 1st chap., 16th verse. In the last chapter of this same epistle he speaks of the same house. "Brethren," says he, "you know the house of Stephanos, and *they*" (the household) "*have addicted themselves to the MINISTRY of the saints.*" Here we see that these *infants* of Stephanos were *preachers* of the Gospel. These were certainly the *smartest* infants of whom I ever read. I really supposed that I had one

of the *smartest boys* in all this country; but, I must confess, that these *babes* of New Testament memory are *smarter* than mine. Yes, they are called by Paul, "the *first fruits* of Achaia," and after their conversion, "they addicted themselves to the ministry of the saints." When your children can become the *fruit* of the incorruptible seed, and afterwards addict themselves to the ministry of the saints, baptize them, but not before. Mr. Terrell had better abandon the New Testament, and return to the question of *identity*, for upon that hangs his only hope.

[Time expired.]

Adjourned to meet at half past 1 o'clock.

[MR. TERRELL'S 4TH ADDRESS—2D PROP.]

Gentlemen Moderators; Gentlemen and Ladies: I wish to say once for all, and I wish it distinctly understood, that I am not the advocate of two covenants in Heb. 8th. The gentleman has misrepresented me shamefully and wilfully on this point. I therefore wish to set the matter right and let this audience know the position I do occupy at the start.

The gentleman speaks of the covenant mentioned Heb., 8th chapter; but the covenant there spoken of was made with the house of Israel, and was not the covenant made with Abraham at all. If my friend will remember this it will save him of much difficulty which he must fall into, if he shall continue inattentive to this important point.

Mr. Pritchard could not get over the household baptisms mentioned in my last speech; but still he must say something about them. The household of Stephanas is a very plain case, and a strong case, and the gentleman has made no offset to my argument on the baptism of that household. Paul says to the Corinthians, "I baptized none of you but Crispus and Gaius," and I remember no others. Yes, there was the household of Stephanas, besides which I know not that I baptized any other. I

Mr. Pritchard allows that the language of scripture, if it proves infant baptism, also proves infant communion, and infant ministering to the saints; for it says, they addicted themselves to the ministering to the Saints. But in all this he is mistaken again. They were baptized among the first fruits of Corinth, and their ministering to the Saints, as mentioned in scripture, was long enough after their conversion to have grown up from infancy to the age when they would be capable of ministering to the Saints.

In the providence of God, this household was addicted to ministering to the Saints, but that ministering did not, as Mr. Pritchard seems to think, consist in preaching the gospel to them. It evidently meant nothing more than that they were kind and hospitable to those whom they entertained. The same as if the gentleman should say that Brother Shawhan is kind, hospitable, and ministers to the necessities of all in his power; or the household of brother Peck is addicted to ministering to the sick or needy. The passage has no reference to preaching whatever.

I said our Savior received little children and blessed them. I did not intimate that he baptized them. I said no such thing. I know that our Savior did not baptize, and we all know that baptism was not then instituted. Jesus merely blessed them. Parents then had a right and the privilege to bring their children to Christ. Such is the duty of believing parents now. Children had the privilege of having the arms of the church thrown around them, and being blessed by the Head of the church. This is all denied now. Mr. P. would have us believe that children are barred from the holy influences of the church.

He has not told us what the kingdom of heaven means. He certainly knows that it was the church; and if believing parents brought their children to the church then, we may now. He seemed puzzled and perplexed greatly on this point.

Mr. Pritchard made an important admission in his

last speech. It was this: He says, "it is with the identity of the church this question stands or falls"! Yes, my fellow-citizens, it is with the identity of the church this question *stands or falls*. I would refer you again to the 16th verse of the 15th chapter of Acts:—"After this I will return and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up." Now is it not plain, from this scripture, that the tabernacle and church is one and the same? He says, "I build again," that "which is fallen down." We all know that tabernacle here means church; hence he is going again to build the church. Does it say a new one? No. But the one that had fallen down. St. James applies this to the point in hand. The same tabernacle that was fallen down is built up again.

The gentleman's gestures and boastful manner are very ludicrous truly. He boasts and talks very loud and *knowing*. He reminds me of a man who went down the river and, in trading, become unfortunate; and, for fear his friends and creditors would find it out, he borrowed a gold watch to wear home. This he did to keep up appearances. So it is with Mr. Pritchard. He boasts and exhibits all the strange gestures he can get up to keep up appearances, and make the people believe he is doing great things when in reality he is doing nothing.

I will now call your attention to another passage of scripture to prove the identity of the church. "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and and digged a wine-press in it, and built a tower, and let it out to husbandmen and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another." Mat. 21: 33, 35. Again, he

says, "Therefore, say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Verse 43. Now fix your eye on this passage, and see if it is not the same kingdom or church that was taken from the Jews that was given to the Gentiles. Just as I showed you from Romans, 11th chapter and 20th verse: "Well; because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of the Lord; on them which fell, severity; but towards thee, goodness; *if thou continue in his goodness: otherwise, thou also shalt be cut off.* And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again."

The kingdom of heaven, or the church of God, is like a nursery, and the child is like a young fig-tree, while it is a cion, planted from the nursery. So the child is taken from the nursery and planted in the church of God, where it is replanted, and in that fruitful soil and salubrious atmosphere, by the attentive hand of the husbandman, it is trained up in the way it should go; and, under his superintendence, it is brought up in the nurture and admonitions of the Lord. We do not plant the seed, but we dig the cion from the nursery, and replant it in a better spot.

Now the gospel covenant, made with Abraham, included children. They were made members of that covenant by positive law, and I have shown you that it would require positive law to exclude them. As Mr. Pritchard has not brought a "thus saith the Lord" for excluding them, it follows that they must still be entitled to church membership. I showed that it was an everlasting covenant; but Mr. Pritchard is turning Universalist, for he says that everlasting does not mean always. So say the Universalists.

Mr. P. should remember that the apostle does not say

that the covenant was made and confirmed four hundred and thirty years before, but merely *made*. "He must remember that it had to be confirmed." The proper votes of the people of this state entitle your legislators to their seats at the capital of the State; but although they receive the popular vote of the people, they have to place their certificates at the proper place, be sworn into office, and thus pass through a certain formula before they can legally act. So it was in the case before us. The covenant was made, but had to be confirmed four hundred and thirty years after.

So thank God, the death of our Savior brings salvation to our children, and by his death they are pardoned, and they must go through a formula or rule—they have to receive the token of the covenant, which is baptism.

When Mr. P. speaks of the branches being broken off he does not tell us what they were broken off from. If they were not broken off from the old church, I should like to know what they were broken off from. Is it not clear that they were broken off from the church and the Gentiles were grafted into the same church, and not a new one as the gentleman would have it.

I want it understood that I do not mean the Jewish covenant, but the covenant that God made with Abraham, which is the same covenant he has made with us. The gospel was preached to Abraham, saying, in thee, and in thy seed shall all the nations be blessed. That is the covenant I am talking about, and not the Jewish covenant at all.

This covenant at the first included infants, and I contend that as we have the same covenant yet, and as it contained infants at the beginning, and as they were put in by a positive law; and have never been put out by any law from God; that they are certainly in the covenant yet. And, as I have said before, the silence of the bible on the subject, from the enactment of the law including infants to the present time is a first rate argument against my opponent, and in fa-

vor of infant baptism. We need no better argument than this.

I did not say that infant baptism inducted infants into the church of God. I simply said that it inducts them into the visible church here. They are already in covenant with God and in the church of God universal, but they are not in the visible church.—The gentleman may then talk about my taking different positions, but it will only show that he does not understand me, in the place of showing that I have contradicted myself. I understand myself, my christian friends, and have by no means crossed my track, nor do I believe the gentleman thinks so, but he simply talks so, as I said before, to fill up his time and keep up appearances.

Christian friends, we then, have a divine right and privilege, yes, and it is our duty to give our children up to the Lord in baptism. Yes, thank God, they are not left out of the covenant but it is our privilege to have them with us in the covenant of promise; and bring them up in the nurture and admonitions of the Lord.

I would now proceed to recapitulate my arguments but my time is out, and I will take my seat and hear the gentleman again.

(Time expired.)

MR. PRITCHARD'S FOURTH REPLY.

Gentlemen Moderators:

Mr. Terrell seems somewhat refreshed by the rest he had at noon; for he has come up to the work since dinner apparently with new zeal, and new determinations to defend his position if possible. His position is an unenviable one. I envy not him in the happiness and pleasure he has in defending it. Nor do I very greatly desire the vexation. But my benevolence and sympathy will not allow me to increase his mortification.

The house-hold of Stephanas, he says, were infants when they were baptized, but *grew* to be *men* before

Paul wrote the Epistle. They were baptized in the year *fifty-five*, and Paul wrote the Epistle in the year *fifty-nine*. If they were infants when baptized, they must have been very *large men* in *four years*. This is too bad. But they were not ministers of the word, he says, but benevolent persons, "given to hospitality," and entertaining strangers. In *fifty-five* they were infants, but in *fifty-nine* just *four years* afterwards, they were men of *families* given to hospitality, and entertaining the saints. If this is all true, they must have been *smarter* than I supposed they were before. I am compelled to give it up that they *beat my boy*.

I admitted, he says, that the question of infant baptism stands or falls with the *identity* of the two churches; and he is determined to hold me to this point. I have heard the wind blow before to-day. Now, if the gentleman wishes to debate that point, I am willing to lay aside every thing else, and to risk the controversy upon the question of *identity alone*. Dare you meet me upon that point Sir? If he should agree to meet me upon this, he will loose his labor of love, and accomplish a solemn nothing; for if he should prove that the churches are identically the same, he will only run himself into Quakerism, and be compelled to deny Christian baptism altogether; for he knows, or ought to know, that no infant or adult was ever baptized into the Father, Son, and Spirit, in the Jewish church. Now, if the churches are identically the same, does it not follow, that no one should be baptized into these names now? I do not oppose his identity, because I suppose it favors infant baptism, but because it is a *slander* upon the Christian church—a falsehood, contradicted again and again in the Bible.

As proof of his identity, he quotes the passage, "The kingdom shall be taken from this people, and given unto another people, bringing forth the first fruit thereof." "The kingdom in the bible does not always mean the same thing. Nine times out of ten a part is taken for,

the whole. The word *kingdom* is not identical with the word *church*. Church always means the same thing—viz: a congregation of *people*; but kingdom sometimes means one thing and sometimes another. When the Prophet said “The time come that the saints possessed the *kingdom*,” he does not mean that the time come when the saints possessed *themselves*. Nor does he mean that the time come that the saints possessed the *King*, *Constitution* or *laws* of the kingdom for they had *them* before that *time*. But he means the time come when they possessed the *Territory* of the kingdom. Here a *part* is taken for the whole. When Christ says, “The kingdom of heaven shall be likened unto *ten* virgins,” part “*wise*,” and part “*foolish*,” he does not mean the King, Constitution, Territory, or laws of the Kingdom; but the *subjects* of the kingdom were part wise and part foolish. Here the Kingdom is used in the sense of the church—it means the *people*. A part here is also taken for the whole. When Christ said, “The kingdom of heaven is *among* you,” he did not mean subjects or territory of the kingdom, but the King, Constitution, and laws were there among them. Here again, a part is taken for the whole.

Now, when Christ says, “The kingdom shall be taken from *this people*,” he does not mean that “*this people*,” who were the Jewish church shall be taken from *themselves*; but he means that the *King* will forsake “this people;” and the constitution and laws shall be taken from *this people*—*this church*, and shall be given to another people—another church, bringing forth the *fruit* thereof. A church is composed of *people*, and how, I ask, can Mr. Terrell, make “*this people*,” and the “*other people*,” one and the *same people*?

He quoted a passage or rather quoted *at a* passage. in the 13th chapter of Luke; for he said he did not know where it was, but he would find it if I disputed that there was any such. “A certain man,” says the passage, “had a fig-tree planted in his vineyard, and

came and sought fruit thereon, and found none. Then said he unto the the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none: why cumbreth it the ground? After repeating a part of this passage, Mr. Terrell exclaimed, "*A clear proof this, of infant membership.*" Well, well; in the name of common sense, what does the man mean? Who in all the world, except Mr. Terrell, would ever have thought of an infant, while reading that parable? He must have intended to make a kind of *sylogism* of it thus:—A certain man had a fig-tree planted in his vineyard. But three years he was seeking fruit on it and found none. Therefore infants are proper subjects of baptism. This is "*clear proof*" certainly.

He tells you that I have failed to tell what advantage there was in circumcision. The Jews once asked Paul the same question and he answered them in the 3d of Romans in the following language. "Much every way: *chiefly* because that unto them" (the circumcised) "were committed the oracles of God." I hope my *Jewish* friend will be satisfied with this answer of Paul to his old fleshly Jewish brethren.

He says, if I deny that the covenant concerning Christ was confirmed by circumcision, I cannot tell how it was confirmed. I have already given two good reasons, why it could not have been confirmed by circumcision. 1st, circumcision was a separate and distinct covenant of itself—"a covenant in the *flesh*." 2nd, The covenant concerning Christ "confirmed," Paul says, "*four hundred and thirty years* before the law." Now it is a fact, that circumcision was given only *four hundred and six* years before the law. So it follows, that it could not have been confirmed by circumcision, for it was confirmed *twenty-four years* before circumcision was given.

But as a third reason, I will show what Mr. Terrell says I cannot show, how it was confirmed. Paul to the Hebrews, 6th chapter, speaks of this very covenant

concerning Christ, and says, that "God *confirmed it by AN OATH.*" I hope Mr. Terrell will now be satisfied that it was not confirmed by circumcision.

He has changed his ground four times—has taken four new positions upon the point, whether we are admitted into the church by baptism, or not. His *first* position was, that infants are baptized *into* the church. His *second* was, that they are baptized because they are *in* the church. His *third* was, that they are baptized to *prove* that they are in the church. And in his last speech he told us, that they are baptized *into* church relations. Here are four different positions. Which does he believe? At 9 o'clock this morning, he was a Methodist, bringing them into the church by baptism. At 12 o'clock, he was a *Jew*, bringing them into the church by natural birth. But at 2 o'clock, he is trying to be a Methodist again, for he now brings them into the church relations by baptism. Men sometimes change.

Mr. Terrell started out in a great glee, and said, "I will now prove that infants were members of the church, in the days of the Apostles. "But," said he, "before I do this, I must recapitulate my arguments." I was looking with both eyes, and all my might for the proof, but before I saw it, he took his seat to rest one half hour. He reminds me of the Irishman who went off two hundred yards, and ran with all his might, to get a good start to jump over a fence, but when he came to the fence, he *sat* down and *rested* before he jumped. I will attend to his proof when it comes. Meanwhile, I want to call your attention to the question of identity again.

Paul to the Hebrews, 3rd chapter, calls the Jewish church, "the *house* of Moses," and the Christian church, "the *house* of Christ." Are these two houses, one and the same house, Mr. Terrell? As well might you say, that my house, and my neighbor's *barn*, are one and the same house, and used for the same purpose.

Mr. Terrell has hinted several times to day, in connection with identity, that baptism has come in the place of circumcision. I will now give a few reasons which go to show that cannot be true.

1. Circumcision was administered to *males* only: its substitute then should be confined to males only.

2. Circumcision required not *faith* in its subject. Baptism therefore ought not to require faith in its subject.

3. Circumcision was administered according to law on the eighth day. Its substitute then should be administered on the eighth day.

4. Circumcision was administered by *parents*, not by priests. Baptism its substitute, ought likewise to be administered by parents, not by priests, or *clergy*.

5. Circumcision was a mark made upon, not the face of the subject. Baptism, its substitute, ought not to be performed on the face of the subject.

6. Circumcision was not a duty binding upon the child, but upon the parents; it was an act of the parent, the subject was passive. Baptism, therefore, is not a duty of the subject, but of the parents; it is the parent's act, the subject is passive.

7. Circumcision was administered to all a man's slaves, all born in his house and bought with his money. Baptism, therefore, ought to be administered to all the slaves of a householder, as well as his own seed.

8. Circumcision required no *piety* in the parent to entitle his child to this ordinance; neither *faith* nor *piety* was ever required of a parent to entitle his child to circumcision. Piety nor faith ought not then to be demanded as necessary in parents to the baptism of their children.

9. Circumcision imported that its subject was entitled to all the promises made to Abraham concerning his natural seed. Baptism its substitute, therefore, imports that its subject is entitled to a share in all the temporal blessings promised to the seed of Abraham.

10. Circumcision was a token or sign in the flesh of the covenant made in the seventeenth chapter of Genesis; baptism, therefore, is a token, or sign in the flesh, of the covenant made with Abraham in the seventeenth chapter of Genesis.

11. Circumcision was not to be performed in the name of the Father, Son, and Holy Spirit. Baptism, its substitute, is, therefore, not to be performed in these names.

12. Circumcision was identified with the law of Moses, (John vii. 23,) and shared the same fate. Baptism is, therefore, identified with the law of Moses, and must share the same fate.

13. Circumcision has come to such a crisis that whosoever is circumcised, Christ shall profit him nothing. Baptism, its substitute, will also come, or has come, to such a crisis, that whosoever is baptized, Christ shall profit him nothing.

14. Circumcision did not exempt one of the Jews from baptism, when he believed in Christ. Baptism, its substitute, ought not, therefore, to exempt a believer from being baptized again and again.

Here are some arguments against identity, and against the notion of Mr. Terrell, that baptism is a substitute for circumcision, which have not, and never can be met by my worthy friend. If he thinks he can move them, and wishes you to see his failure, let him apply his moving powers to them in all their strength. If he should fail to remove these difficulties out of his way, his infant sprinkling must suffer the consequences of his failure.

In the remaining part of my reply, I wish to examine the command of Christ, and the practice of the Apostles, to see how they bear upon the subject before us—to see whether they require the baptism of believers only, or the baptism of believers, unbelievers, infants, and all. The practice of the Apostles is certainly good authority for us to go and do likewise.

The commission which Christ gave to the Apostles, reads, "He that *believeth*, and is baptized, shall be saved;" not he who was baptized in infancy, and afterwards believes, but "he that *believeth first*, and is then baptized, shall be saved." This not only authorizes the Apostles to baptize believers, but it forbids them to baptize any but believers. Let Mr. Terrell show that it does not if he can.

We go up to Jerusalem with the Apostles, and when the Jews, the members of the Jewish church, had heard from the *lips* of Peter that Christ was "Lord of all," they "said unto Peter and the rest of the Apostles, Men and brethren, what shall we do." They were not infants, or they could not have *heard* and *spoke* in this way. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ;" and it is added, "They that *gladly received his word* were baptized." Here the Apostles baptized such, and such only, as *gladly received* the words of Peter. They were all penitent believers.

From Jerusalem we will go down to the city of Samaria, and hear Philip preach Christ unto them. Here we learn, that "the people with one accord gave heed unto those things which Philip spoke;" and "when they *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both *men* and *women*." "*When they believed*," not before, they were baptized." "Both *men* and *women*," not infants, were baptized by Philip. There were no *babes* in that company, Mr. Terrell.

At Samaria, Simon *believed*, and was baptized. Philip preached Christ to the Eunuch, and when he heard, he said, "What doth hinder me to be baptized?" Philip said, "If thou *believest with all thine heart*, thou mayest. He replied, "I *believe* that Jesus Christ is the Son of God." Philip baptized him when he believed, and refused to baptize him, unless he did believe *first*. "If thou *believest*, thou mayest." Let that be remembered.

Paul heard words from the lips of Jesus, believed the words which he heard, repented of his sins, and was *then* baptized. Cornelius and all his house, "feared God," heard the word, believed it, spoke with tongues, and were *then* baptized. Lydia heard the word, her *heart was opened*, and she was *then* baptized. The Jailer and his family heard the word, believed it, and were *then* baptized; and afterwards rejoiced in the God of their salvation. The whole history of the conversion of the Corinthians is told in these words:—"Many of the Corinthians *hearing, believed, and were baptized.*"

Thus we see, from the command of Christ, and the practice of the Apostles, that believers, and believers only were, and are, the proper subjects of baptism. There was not one disciple in the days of the Apostles, but what obeyed for himself. Parents did not obey for them. The Apostles could say, and did say, to them, "You have *yielded yourselves* servants to obey, and have obeyed from the *heart.*"

Time expired.

MR. TERRELL'S CLOSING SPEECH—2D PROP.

My Christian friends: I have arisen before you to make my closing speech on the proposition before us, and, although my friend, Mr. Pritchard, says that his feelings are not hurt, I cannot say the same. If he could not be hurt with reflections, such as he has thrown out, all I can say is, that he must be of a different make from myself. It always hurts my feelings to have a person whom I have consented to debate with, make such insinuations to an audience as those to which I refer. He says I am trying to deceive this audience, and that I am trying to make this people believe our faith is one thing, when I know it is quite different. Now let me inform this audience that neither me nor my brethren believe in the damnation of infants. There is much in Mr. Wesley's "Doctrinal

Tracts" which we as a church do not believe nor adopt. This Mr. Pritchard might have discovered if he had been as cautious about deceiving you as he appears to be of my deceiving you. That our church does not adopt Mr. Wesley's remarks in his Doctrinal Tracts, is clearly seen, from a note placed at the foot of the page by our Conference, which reads as follows :

" That Mr. Wesley, as a clergyman of the church of England, was originally a *high churchman*, in the fullest sense, is well known. When he wrote his treatise, in the year 1756, he seems still to have used some expressions, in relation to the doctrine of baptismal regeneration, which we at this day should not prefer. Some such, in the judgment of the reader, may perhaps be found under this second head. This last sentence, however, contains a guarded corrective. It explains also the sense in which we believe Mr. Wesley intended much of what goes before to be understood." *Doct. Tracts, page 249.*

Now with this plain note before his eyes, Mr. Pritchard represents us as believing in infant damnation ! And then, accuses me of trying to deceive ! I thought it necessary to set this matter right before I should proceed, and more especially as this is my closing speech on this proposition, so that I can say nothing about it hereafter.

Mr. Wesley's " Doctrinal Tracts," we, as a church, do not believe or adopt. We only publish them as we do other tracts or books, thinking the major part to be good, and should be read. I wished to show by the note which I have just read in your hearing, that the gentleman has misrepresented us, and that he has misrepresented Mr. Wesley's views. Mr. Wesley was in England, and he was a *high churchman*, and had his peculiarities, and his own notions, but in the main they were good. I hope this will suffice on this point. I will observe further, however, that I have not come here to defend Mr. Wesley, nor have I come here to

reply to the gentleman's affirmations, although he thought me off from the controversy. I shall stick close enough to the controversy for his comfort I assure you.

I shall now prove that there were children in the New Testament churches. This I shall do by a direct reference to the word of God. Paul commanded children to obey their parents. Hear his language:—"Children obey your parents." Eph. 6: 1. It is true, we are not told here that they were baptized; but they were in the church, and they could not have been in it without being baptized. This is then, a most clear and unanswerable argument on my side of the question. These children were not yet brought up, but the parents are commanded to bring them up in the nurture and admonitions of the Lord, or to bring them up in the correction and instruction of the Lord. This is to be done under the government of the Lord, which cannot be only in the church. This is according to the good book, which says, "Train up a child in the way he should go, and when he is old he will not depart from it." The order of the Lord is to train up a child in the church, and it is commanded to obey its parents, and its parents are commanded to bring it up in the nurture and admonitions of the Lord. Mr. Pritchard would have you bring your children up in the world. His language would be: train them up in the world: but I say, train them up in the church.

The gentleman talks about adults having faith.—There is no dispute between us on this point; but for fear he will represent me as the running Irishman that was going to jump the fence and rested before jumping I will proceed with my argument.

In the first place I will call your attention to Col. 3: 21. "Children obey your parents in all things; for this is well pleasing unto the Lord. Fathers provoke not your children to anger lest they be discouraged." Here you see the children are spoken of too, and I wish you

to notice another thing, and that is, that they were to obey *IN THE LORD* and not *OUT OF HIM*. I call your attention to the fact that the obedience is *in the Lord* and not *out of him*; and they are to be brought up in the nurture and discipline, or government of the Lord. Yet the gentleman would have our children, our precious offspring kept out of the Lord. As I quoted before, in Proverbs we are informed that if we will bring up a child in the way he should go, when he is old he will not depart from it. Yes, my Christian friends, children are to be brought up in the church, and not out of it as the gentleman would say.

When children are old enough to hear the word and come in themselves, of course they have a right to do so, and when they are not old enough to come, if they have believing parents, it is their duty to bring them to Christ, and give them up to the Lord in baptism, and then bring them up in the Lord.

I know the kingdom has some variety in it. This is clear from the parable of the virgins, concerning which I will read you from the teaching of our Savior:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took no oil with them: but the wise took oil in their vessels with their lamps." This represented a church of which children were members, very clearly.

Titus and Timothy were written to within some thirty years after the gospel was preached, and in these letters *old men* and *young men* are spoken of. *Father* and *mothers* are also mentioned. Mr. P. would have interesting distinctions truly! If there were no infants in the church, why designate *old men* and *young men*, *fathers* and *mothers* &c? Will Mr. Pritchard give us an instance of an adult child being baptized? We have found where the baptism of house-holds is spoken of, and where children were members of the church.

Mr. Pritchard triumphantly asks, where it is recorded in the bible, that infants were baptized. But I ask him to show where an adult child was baptized. There is not one such place in all the bible. No my christian friends, there is not one place where it speaks of an adult child being baptized in all the bible. He cannot show us where a youth believed and was baptized.—Why then ask where infant baptism is spoken of?

But no one can doubt but infants were embraced in the covenant and were circumcised. Then, let the passage be produced that excludes them from the church. Yet, although all admit that children were circumcised, I cannot find one mentioned for several hundred years before Jeremiah. Yet, I say, all admit that they were circumcised during that period. Then, is it strange that the reception of children or young men is not spoken of in the New Testament? Surely not. It was not necessary that it should be mentioned. I say if I should admit that it is not spoken of in all the New Testament, it is not strange but I have showed that infant membership is spoken of at least from plain inference.

But I see that my time is fast passing away, and I must hasten to recapitulate my arguments. The covenant spoken of Gen. 12, 15, and 17th chapters, I admitted is mixed up with temporary promises; yet it is the same covenant that is spoken of in each of these places, and was confirmed before in Christ. The four hundred and thirty years were before the covenant, and and not before its confirmation. Now confirmation and established means the same thing. That which was confirmed was established, and that which was established was confirmed. He cannot prove that this is a new covenant. It is said that the time shall come when all shall know me from the least to the greatest. We are the children of wrath, yet are embraced in the redeeming scheme of man.

(Here Mr. Terrell enquired how much time he had.)

My second argument was on the express words of the Savior, which read as follows: "Of such is the kingdom of heaven." This he said of "*little children*," of infants. You remember my argument on this passage. My time is so short that I cannot repeat it.

My third argument was founded upon the commission. "Go ye therefore and teach all nations, baptizing them." Now remember that our Savior had said, "suffer little children to come unto me and forbid them not, and when he gave the apostles the commission he did not exclude them. Here was argument that Mr. Pritchard could not answer.

My fourth argument was founded upon the household baptisms mentioned in the New Testament. Here it was shown that four house-holds are expressly said to have been baptized in the New Testament. I contended that it was unreasonable that four house-holds should have been mentioned, and not an infant in any of them. Against this Mr. Pritchard has done nothing, and I conclude he can do nothing.

My fifth argument was founded upon the fact that children did belong to the ancient church, and that distinctions were made, which would be unnecessary, such as fathers and mothers, old men and young men if there were no children in the first churches

I have now triumphantly sustained my proposition, and my opponent has not been able to answer my arguments. No my christian, friends and they never can be answered. The right of infants to membership in the church of God has been called in question for hundreds of of years, but it is a scriptural doctrine, and must and will stand in defiance of all the assaults that can be made upon it.

The gentleman may leave his children out in the world and out of covenant relation with God, but I want my children in the same church with myself, that I may bring them up in the nurture and admonitions of the Lord. Christian friends, are you willing to leave

your children in the world, to grow up in sin? or will you not give them up to the Lord in baptism?

My position is now established, and ever must stand. I know you are many of you convinced, that the doctrine I have advocated is a scriptural doctrine. On the other hand, Mr. Pritchard has failed, entirely failed.

(Time expired.)

MR. PRITCHARD'S FIFTH REPLY.

Gentlemen Moderators:

I truly and sincerely sympathize with my friend Mr. Terrell to-day. He has fearlessly, and I trust in good faith, undertaken to do, what no man living or dead ever has done—viz: to prove that infants who cannot believe, are required, without faith, to obey the commandments of the Lord. I have called upon him again and again to produce a passage in which the Redeemer requires, or even has required, any one who did or does not believe, to obey him without faith. He has not, nor can he produce any such passage. The reason is, because the thing is contrary to reason, to common sense, and to all the teaching of the New Covenant. How can they obey him in whom they have not believed?

There is one thing of which I think now, and of which I may not think again, and that is, his charging me in a very rough and unbecoming manner, with "smiling, winking, and nodding at my friends." I regret, gentleman, exceedingly regret to see a man so far forget the dignity of his calling, as to stoop to utter a thing so utterly untrue. I regret it, because I am necessarily called upon, as an act of justice to myself, to pronounce it untrue. True I smiled, but not at Mr. Terrell, his weakness nor his strength, what he had done nor what he was doing; but at the *ludicrous* actions of another person whom I saw in the audience. But that I "nodded and winked to get him off from the subject," is an imputation in good keeping with

some other things we have heard from him in the last few months. As this is not connected with the discussion, and as it was intended as an attack upon my reputation, I do not think that I am called upon to treat it with any more respect, than to spurn it as a graceless and unfounded imputation, and pass it as something beneath the contempt of every high-minded man. If this had have been the first, second, or even the third attack he had made upon my reputation, I should, probably, have passed it without notice; but enough of a thing is enough.

I come now to his last speech. He has finally favored us with his New Testament proof for infant membership. Let us look at it:

“Children obey your parents in the Lord: for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and that thou mayest live long on the earth. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.” Ephesians, vi. 1, 4.

That this passage does not prove his position, is evident, for the following reasons:

1. The controversy is not about *children*, but about *infants*. Every man in the universe is the *child* of some other man; but this is very different from saying, every man in the universe is the *infant* of some other man.

2. When we speak of children, in the sense of parents and children, the children may be men from *twenty to fifty* years of age. I am the child of my parents, but not their *little* infant, as is well known.

These children are commanded to “obey their parents.” Now, if they were old enough to understand this command of Paul, and old enough to understand and “obey their parents;” then, they were not infants. as Mr. Terrell supposes, but persons capable of hearing, understanding, and obeying all the commandments of the Lord.

4. These children are commanded to *honor* their fathers and mothers, and fathers are “not to *provoke* them to *wrath*.” If they were capable of *honoring* their parents, and of being “*provoked to wrath*” by the inconsistent and unreasonable conduct of their parents, then, they were not infants; for infants are incapable of these things.

5. This Epistle was directed, not to infants, but to “the *saints and FAITHFUL* in Christ Jesus;” which language, cannot be applied to infants, for they are not *faithful*, in any sense of the word *faithful*.

6. Mr. Terrell has not yet proved that these children were members of the church. He has taken it for granted, because they are mentioned in this epistle which was directed to the church. It is not positive, nor even probable evidence, that a man or any other being is a member of the church, simply because he is *mentioned* in an epistle directed to the church. “Dogs,” “evil-workers,” “the concision,” “the enemies of the cross of Christ,” “the Jews,” from whom Paul received forty stripes, and even the “Devil” and “Satan” are all mentioned in the epistles; but this does not prove that all or any of them were members of the Christian church. So you see, his positive evidence of infant members is, just no evidence at all. But if I were to admit that they were all infants, and all members of the church, (which two things he never can prove) it would be no proof of *his* infant sprinklidg; for he has solemnly declared that he does not baptize infants to bring them into the church, but because they are in it by natural birth. Now if infants are in the church and in it, not by baptism, but by natural birth, the fact of their being in the church no more proves that they are to be baptized, than it proves that they are to baptize others. It would have been better for Mr. Terrell not to have renounced the principles of his party, —better for him to have been a Methodist all day, and baptized infants *into* the Church, as all Methodists do.

In reply to my exposition of the passage. The kingdom shall be taken from this people, and given to another people, bringing forth the fruit thereof," he said, the kingdom means the *reign* of God in the heart.—Well, then, God will cease to reign in the heart of the Jewish church, and will reign in the heart of a better people—a better church. How does this prove the *identity* of the Jewish and Christian churches?

But he wants to know, if ever there was an *adult* child, baptized by the apostles, who was raised by Christian parents? I answer, *no*, nor an infant child either. The reason is, there were no Christian parents before the Apostles to "*raise adult children*" for them to baptize. There were thousands of adults, reared by Jewish, and Gentile parents, who were baptized by the Apostles. Mr. Terrell must regard this question as a question of *power*; for it is certainly a *powerful* question to ask for *Christian* parents before the days of the Apostles.

In the 15th chapter of the Acts is a passage on which Mr. Terrell relies for proof of identity: "After this I will return, and build again the tabernacle of David which is fallen down." The tabernacle, he says, is the Jewish church which had fallen down; and the Lord promised to return and build, not a *new*, but the same old church. Mr. Terrell says, this passage proves the identity of the two churches. But what does the Apostle say it proves? Hear him: "Simeon hath declared how God at the first did *visit the GENTILES*; to take out of them a people for his name. And TO THIS AGREE THE WORDS of the prophets; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down." How the Apostles, and the great men of modern times do differ! James said, as the connection shows, that this passage proved the *salvation* of the Gentiles, without obedience to the law of Moses. But Mr. Terrell says, it proves that the Jewish and Christian churches are identically the

same. That is, Mr. Terrell says, it proves that the Jewish and Christian people are identically the same. But the Apostle says, in opposition to Mr. Terrell, and his Jewish brethren then at Jerusalem, it proves that the Christians are not Jews, and are not, therefore, to live as Jews. I am simple enough to believe the Apostle right and Mr. Terrell wrong.

The covenant in Hebrews, 8th chapter, was made, not with another people, he says, but with "the house of Israel;" which proves the identity of the Jewish and Christian churches. The difficulty with Mr. Terrell here is, he seems not to have observed that there is an Israel according to the *spirit*, as well as an Israel according to the *flesh*, spoken of in the New Testament. Before the days of Jesus Christ, the *natural* seed of Abraham were regarded as the true Israel of God; but when they rejected the Redeemer, the Lord rejected them, and they ceased to be called Israel: "They are not all Israel which are of Israel," said Paul, "but in Isaac shall thy seed be called." None but "the children of *the promise* are counted for the seed," or regarded as the Israel of God. Rom., 9th chap. 7, 8. The natural seed were formerly called the circumcision; but they are not now the circumcision: "For we are the circumcision, who worship God *in the spirit*, and rejoice in Christ Jesus, and have no *confidence in the FLESH*," as Mr. Terrell and his Jewish—fleshly brethren have. Phil. 3: 3. The fleshly seed are not now Jews: "For he is not a Jew, which is one outwardly;" (he was formerly a Jew, but things have changed) "neither is that circumcision, which is outward *in the flesh*;" (that was circumcision among the fleshly seed, or in the Jewish church) "but he is a Jew which is one inwardly; and circumcision is that of the heart, *in the spirit*, and not in the letter." Rom. 2d, chap. 28, 29. Christians are then, the true Jews, the true circumcision, and the true Israel of God; and with this "house of Israel," is the new, and everlasting covenant made.—

Let that be remembered. So far then, from proving the identity of the churches, this passage puts it beyond doubt that they are not the same. Now unless it can be shown that Israel according to the flesh, and Israel according to the spirit, are one and the same Israel, it never can be shown that the two churches are one and the same church. But Paul says, the two Israels are not the same; and, therefore, the two churches are not the same church.

His first argument for identity was, that the Jewish and Christian churches are one and the same, because they are both called by the *same name*. That is, a *Yunkce' clock* and a *singing master* are one and the same thing, because they are both called *time-keepers*—they both *keep time*.

His second argument was, that the two are one and the same, because the Christian church has a *new name*—it is called by the Christian name. That is, the two are one and the same, because they have the *same name*; and then, again, they are one and the same because they have *not the same name*. This is very convincing. If he had another day on this proposition, I dare say, we would all be convinced of his identity by such powerful arguments.

His third proof for identity was the language of Paul, in Ephesians, 2nd chapter, where he says, "Christ has broken down the middle wall of partition between Jews and Gentiles; to *make in himself* of the *twain one new man*; that he might reconcile both unto God *in one body* by the cross."

This passage, instead of proving the identity of the two churches, puts it beyond doubt, that it is a vain conceit invented for party purposes. It is not the same old man, but Christ *MAKES* of the twain one *new man*,—a new body—a new church for God. Who could wish for any thing stronger than this in favor of the truth?

His fourth proof was the breaking off the natural

branches, and the grafting into the Root or good Olive Tree, those which were wild by nature. But I proved that the Root or Olive Tree was not the Jewish church, as he supposed, but that it was Abraham; and that the natural branches, were not the natural branches of the church, but of Abraham, the root, out of which sprang the natural branches, or fleshly seed. The Jewish church was composed of the natural branches; but the Christian church is composed of those who were grafted in; so they stand, not by flesh, as did the natural seed, but *by faith*. It was not the branches of the church, but the *church itself* that was broken off from him who produced it. The natural branches were the Jewish church, and the supernatural or grafted branches were the Christian. The Jewish church was broken off, rejected, "*cast out*;" but the Christian was grafted in, received by faith as the offspring of the root, and is "*made in Jesus Christ a new man—a new body, a new church for God.*" I wish no stronger testimony against identity than the eleventh of Romans. I would willingly risk the whole controversy upon a scriptural exposition of that chapter alone.

His *moving position*, at the outset, was, that unbaptized infants are out of the church without any provision for their eternal well-being: showing himself to be a believer in that awful sentiment of infant damnation—that there are infants in hell not a *span long*. He then told you that I agree with him, that it is by baptism that we enter *into* the church. But when I showed that this *agreement* of ours was killing all his proof for identity, he turned Jew, and told you, that all infants enter into the church by natural birth; and that he baptizes them, not to bring them *into*, but *because* they are *in* the church. A little after this, he boasted that he had put infants *into* the church by *positive law*, and called upon me to put them out in the same way. He has put them into the church by natural birth, and yet he tells you, that he has put them

in by a positive law. He has put them in by the *positive* law of *matrimony*, I suppose he means; for this is the only law by which he put them into the church.

When I proved that Methodists do not believe that infants enter into the church by natural birth, he commenced changing back from a Jew to a Methodist, and told us first, that he baptized infants to prove that they are in the church; and second, he said, he baptized them *into church relations*. He was a Methodist this morning, a Jew at noon, and *almost* a Methodist again this evening. It is said, that "wise men change, but fools never do."

He has changed his position so often upon the covenants, that it is difficult to tell what his position now is, or what he really believes. His first position was, that the covenant of circumcision is the Christian covenant. His second was, that the covenant concerning Christ is the Christian covenant. His third was, that the covenant concerning Christ, the covenant concerning the land of Canaan, and the covenant of circumcision are all one and the same covenant. His fourth was, that the covenant concerning Christ, is the Gospel covenant, the covenant concerning the land of Canaan was an *adjunct* to it, and that this covenant, and this *adjunct* were both confirmed by circumcision. Such profoundly learned and logical argumentation, and so many consistent positions ought to convince us all of one thing at least—viz: that pedobaptism has not, nor cannot be proved to any, except to those whose eyes have been closed by the influence of party purposes.

There is one more contradiction, which, of right, ought to be numbered among his many extremely consistent positions—viz: That all infants enter into the church by natural birth, just as they enter into the world; and yet, when speaking upon the covenant in the 8th chap. of Hebrews, he said, that covenant is not yet made, nor will not be till all the world shall be *converted and brought into the church*. If all infants (and

of course all the world) are in the church by natural birth, why does he speak of a time in the future when all the world shall be brought into the church by conversion? Do mankind enter the church twice, in two different ways, at two different times? or does he mean by the time when all shall be *converted*, nothing more than the time when the last child of the world shall be born of its parents? As he is a great advocate of identity, will he tell us whether natural birth and conversion are identically the same?

As my time is now out, I have not time to recapitulate my arguments against his pedobaptism; so I leave them with you, standing unanswered, unreplied to by Mr. Terrell.

[Here Mr. Terrell said—I have another speech upon this proposition, haven't I?]

Mr. Pritchard—No sir; our agreement was, as the Rules show, to debate no one proposition more than *five hours*.

Mr. Terrell—Have we debated this five hours?

Mr. Pritchard—Yes, we debated three hours before dinner, and two since.

Mr. Terrell—Well, if I had known that I would not be allowed to make another speech, I would have given my arguments a little different *turn* in my last.

Mr. Pritchard—The gentleman does not want to make another speech, he only wants to make the impression upon his friends, that, if he had an opportunity of speaking again, he would do a little better than he has done for their cause. It is all for effect. Now, if he has any thing better to offer, he *can* make another speech, or as many as he pleases; I can reply to any thing he can say. Or, if he dare not speak and have me reply, if he think he can better his effort, he can make a short speech without any reply.

Mr. Terrell; No Sir, if the time for the discussion of this proposition is out, I don't wish to speak again.

Mr. Burress, then said; I suppose I am to blame for

Mr. Terrell's supposing that he had another speech; for I told him at dinner that I thought you had three speeches apiece more upon this question.

Mr. Pritchard said; Mr. Terrell ought to have known better than to have you "*to b'ame*" in the matter.

Mr. Franklin here arose and said; I have a proposition to make to the two gentleman who are engaged in this discussion. There have been a number of persons who have expressed a desire to me, that this discussion should be published. I therefore propose to Mr. Terrell and Mr. Pritchard, that if they will write out their speeches I will publish the debate at my own expense; and when it is published, I will give each of you *fifty copies*, well bound, for your trouble.

Mr. Pritchard said I am perfectly willing to write out my speeches, if Mr. Terrell will agree to write his.

Mr. Terrell said I have not time to do it; my numerous pressing engagements as a circuit preacher prevent my doing it.

Mr. Pritchard said; If Mr. Terrell will agree to write his speeches, I will pledge myself to furnish him with one of our best preachers to travel the circuit in his place.

Mr. Terrell said; We don't thank the gentleman for his preachers; when we want them we will send for them.

Mr. Pritchard said; I did not make the offer for his *thanks*, but for his accommodation.

Time expired.

MR. PRITCHARD'S FIRST ADDRESS—3RD PROP.

Gentlemen Moderators—

This is the third day of our discussion, and I am, for the second time, the affirmant. Mr. Terrell is done with one of his affirmative propositions; he is now, for the second time, on the negative. If he will follow me to-day, as I did him on yesterday, I have nothing to fear. My only fear is, that he will manifest a dis-

position to debate every thing of which he can think, except the *design* of baptism. The issue is not whether faith, repentance, or conversion is essential to pardon or justification; but the *design* of baptism. Is baptism *designed* for remission of sins; or for something else? is the issue, and the only issue to-day. I affirm it for remission of sins. Mr. Terrell denies this, and of course affirms, that it is *designed* for something else. Mark this: He will not dare to tell you, to-day, what the *design* of baptism is. The proposition which Mr. Terrell has made for me to affirm, reads thus: "Wherever the Gospel is preached, *water* baptism is *essential* to the pardon of past sins."

I never could have been persuaded to make such a proposition as this for myself or any one else to affirm; for it is pitiful in its language, and contemptable in its design. The design of it, was not to fairly present the issue, nor to *elicit* the teaching of the New Testament; but to enable him who conceived the *thing*, by *ad captandum* rhetoric, to get rid of what the New Testament teaches. The issue is not whether baptism every where, in all countries, and under all circumstances is *essential* to pardon, but whether the New Testament teaches baptism "for the remission of sins," or for something else. But I may be asked by some one, why I accepted of this proposition? I answer, because it has been a standing proposition of Mr. Terrell for several years, on which he could *retreat* from a discussion with the brethren. He would say to them, you must debate this or nothing, and when they would refuse, he would proclaim a "*back-out*" on their part. 2nd. Because I knew from his course with others of my brethren, that he would debate nothing else; and if he did retreat, I intended to leave him without excuse. 3rd. Because I knew that there was no danger in debating this or any thing else with Mr. Terrell; I heard him *preach* several times before I accepted of this proposition. 4th. I knew that I

would have the right, in the discussion, of *defining* the terms of my own proposition, and telling what I mean by each and all of them; which I will now proceed to do.

By the word "*wherever*" I mean every where,—in every nation, language, tongue, and people where the Gospel is preached. "The Gospel" consists of three facts, three commandments, and three promises. The facts, as set forth by the Apostles, are, The Death, The Burial, and The Resurrection of Jesus Christ. The Commandments are, faith, repentance, and baptism into the name of Jesus Christ. The promises are, the remission of sins, the gift of the Holy Spirit, and the hope of eternal life. No man can be *scripturally* constituted a Christian, without believing the facts of the Gospel with all his heart, obeying from the heart the commandments, and receiving into his heart the promises. A good man he may be, honest, upright, and moral; and also useful in his day and generation; but a Christian, in a Scriptural sense, he cannot be, without believing and obeying the whole Gospel of Jesus Christ. Nor do I believe that the Gospel is preached, in any nation, language, or country, unless the whole Gospel is preached. He who preaches the facts without the commandments, or the commandments without the facts, does not preach the Gospel—the Gospel is not preached unless all the facts, commandments, and promises are fairly, clearly, and fully set forth. I *do not* affirm any thing in reference to any *sect* or *party*, in any country or nation where the Gospel, as I have now defined it, is not preached; but I do affirm, and fearlessly affirm, that he who hears the facts, commandments, and promises of the Gospel fairly and fully preached, and then, wilfully and knowingly refuses to obey the commandments, or any of them, or will say, as Methodists sometimes say, "If I can't go to heaven without being baptized, I won't go at all," is unjustified, unsanctified, unsaved, and must and

will, if not changed in heart, ultimately be damned. "If I can't go to heaven without being baptized, I won't go at all." Whence came language like that, but from the heart of a *rebel* against the Government of God?

I saw at once devices of Mr. Terrell, when I saw the word "*essential*" in both of the propositions made for me to affirm. He, it seems, does not like to *shoulder* the "*essentials*" in religion, in a discussion like this; for there are no "*essentials*" in the propositions which he made for himself; they are all in the ones made for me. Well, with me, every thing in religion is essential to something, and as baptism is designed for remission of sins, I fear not to affirm it essential to the pardon of the sins of a *proper* subject of baptism. Mr. Terrell's design was, to make me affirm first, that "immersion is essential to baptism," and then, that "baptism is essential to pardon;" so that he who is not immersed is not baptized, and he who is not baptized is not pardoned; and therefore, all the pious parties who preach the Gospel, and practice sprinkling are unpardoned and must be lost. Infidels, Universalists, and all others who love themselves more than they love God, and their own *notions* more than the commandments of God, are *gifted* in this kind of argumentation. Let him try to pervert the Gospel, and *subvert* the teaching of Christ and the Apostles by such an argument as this, if he *dares*. Let him offer that kind of an argument, and he will find it as difficult to prove that Methodists preach the Gospel, as it would be for him to explain away the language of the Spirit, "be baptized *for the remission of sins*." Let him try it, if he wishes to prove that the contemptible and silly anecdotes, so common among Methodists, and which are told for the purpose of working up the feeling of the people at the expense of their judgment, are the *facts* of the Gospel, by which the Apostles converted men, and led them to the obedience of faith.

Let him try his favorite sophism, if he wishes to prove that the mourner's bench, the class-meeting, the band-society, and other *items* of the Methodist creed, are the commandments of the Gospel which the people obeyed under the preaching of the Apostles.

I repeat it again, that I affirm nothing in reference to any body except those among whom the gospel is fully preached; and the Gospel is not and cannot be fully preached, where either the facts, commandments or promises are concealed from the people. Those who understand the gospel, or have an opportunity of understanding, but will not, are the only people about whom I affirm any thing; and are the only ones to whom the word essential applies. All of the untaught among the various pedit-baptist parties, we leave with the rest of mankind to the mercy of God: believing as I do, that he will do all things right. I am persuaded that there are thousands and tens of thousands now among the numerous and various parties in Christendom, who would rejoice to do the will of the Redeemer, if they only knew what his will is. I am also persuaded that there are thousands who know what the will of the Lord is but are determined that they never will do it. There are many, very many who read the Bible with no other desire but to find the will of the Lord, but they do not succeed, and the reason is, they know not where to begin, where to end, nor to whom the language of the Scriptures applies. They know not that there are two great lessons to be learned in Christianity: the one for the world, and the other for the church;—the one to teach men out of Christ how to become Christians—the other to teach men *in* Christ how to live Christians;—the one to teach us how to obtain pardon and enter the church here,—the other to teach us how to live in a justified state and enter the church hereafter. Indeed there are thousands who never heard of the two lessons of Christianity; they know not that such things are in the good Book, and

consequently, are as apt to go to the law of Moses to find the plan of salvation through Jesus Christ, as to the Gospel of Christ. How many thousands are there now, in our country, who know not but that the plan of salvation in the name of the Lord Jesus is as fully taught in the book of Genesis, as in the Acts of the Apostles? Now, for this, many of them are not to blame, for they have been so long under the teaching of their catechism, and the early and false impressions made upon their minds by their parents and teachers, that it is almost impossible for them to learn the truth. Nor have their religious teachers been faithful to them, for they have generally been more concerned about defending their parties than teaching the truth as it is in Christ.

To prevent any difficulty that may arise upon this subject in the discussion of this proposition, and to enable us to understand this question, I will give you the division of the Scriptures as I have learned it of the Apostles whose business it was to "rightly divide the word of truth," and give both to the world and the church the lesson designed for them. We have then, in the New Testament, four books, Matthew, Mark, Luke, and John, which properly contain the Life of Jesus Christ; and they were written that we "might believe that Jesus is the Christ the Son of God." But in these four Books we find the greater part of all our duties to God and man; for Jesus was with his Disciples some three years or more, teaching them the Christian religion, and preparing them to go and teach the *things they had learned of him* to the world. Notwithstanding the Apostles were Inspired Men, and spoke as they were moved by the Holy Spirit, they were not allowed by the Redeemer to teach *more* than he had taught them, as is evident from the language of the commission: "Go teach all nations, baptizing them, &c., teaching them to observe all things *whatsoever I have commanded you*." They were then, limited

in their teaching to what he had commanded them. The Holy Spirit was given them, not to teach them new truths, or things differing from what Christ had commanded them, but to "bring to their remembrance all things that Christ had said to them," or in the language of another passage, to "guide them into all truth."

That the Apostles did not teach more than Christ commanded them, is evident, from the language of Paul to the Thessalonians, 2: 13: When you received the *word of God* which ye *heard* of us, ye received it not as the word of men, but, as it is in truth, the word of God." To the Corinthians, he says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the *commandments* of the Lord." "You *heard* and received from us," he says, "the *word* of God; and the things which I write are the commandments of the Lord."

We have in the New Testament, in addition to the four Books already mentioned, a Book called the "Acts of the Apostles," which contains a faithful history of the labors of the Apostles, and also the *SERMONS* which the Apostles preached to the *world*, to show the *unconverted how to become Christians, and obtain the pardon of their sins*. Now does not reason, common sense, every thing dictate to us, that we should come to the Acts, where alone the Sermons which the Apostles preached to the unconverted are to be found, to find *how* we are to obtain pardon or the remission of sins?

The Epistles contain the second lesson of Christianity, and were written, not to the world, but to the church, not to show the members *how* to become Christians, but to *show* them *how* to live Christians. True the Apostles in writing these Epistles, allude in so many ways, to the way in which the brethren were pardoned, that we can learn almost every thing that

is essential to pardon from them; but I repeat it, that the main object of the Epistles is to teach the brethren the way to heaven.

Now, I assert, that Mr. Terrell will not dare to come up to the Acts, and show that the Apostles did not preach baptism for the remission of sins. He will go to the Epistles, and to any other part of the Bible, to get rid of what the Apostles taught; but he will not come to the Acts and show, that they did not preach baptism for remission. He *dare* not preach their sermons. If he were to preach the death, burial, and resurrection of Christ, as the facts to be believed, and faith, repentance, and baptism, as the commands to be obeyed in order to the remission of sins, as Peter did upon the day of Pentecost, he would cease to be a Methodist, and would soon be turned out of the sacred desk of that party. But I must offer a few arguments for Mr. Terrell to dispose of.

My first argument shall be drawn from the fact, that Christ commanded the Apostles to preach faith and baptism in order to salvation from sin. "Go you," said he, "into all the world, and preach the gospel to every creature. He that believeth, *and* is baptized, shall be saved; but he that believeth not, shall be damned." Here we see that salvation from sin is promised to such, and such only, as both believe, and are baptized. To preach faith without baptism, or baptism without faith, is not what the Lord commanded; but "he that believeth, *and* is baptized, *shall be saved.*" In view of language like this from the lips of the Lord Jesus, how dare any man say, that baptism, when preceded by faith, is not essential to the remission of sins? Not he that believeth, shall be saved by faith alone; but "he that believeth, *and* is baptized, shall be saved." Luke, in his account of the commissions, adds *repentance* to Mark's account: "That repentance and remission of sins should be preached in his name among all nations, *beginning* at Jerusalem."

So the commission reads, "He that believes, repents, and is baptized, shall receive remission of sins, or shall be saved, which is the same thing. If the Lord Jesus understood the subject, and if he was right in commanding the Apostles to preach faith, repentance, and baptism for the remission of sins, then is my proposition true, and baptism is essential to pardon.

2. My second argument shall be drawn from the fact, already mentioned, that remission of sins was to be preached among *all nations, in the name of Jesus Christ*. It is *in the name of Jesus Christ*, and *in that name alone*, that remission of sins is to be had; for it is the *only* name given under heaven, or known among men by which we can be saved. Now, baptism is the *act*, and the only *act* in the New Testament by which we enter *into* the name of Christ. "Baptizing them *into the name of the Father, Son, and Spirit*." Math. 28: 19. "For as many of you as have been *baptized into Christ*, have put on Christ." Gal. 3: 27. Know you not, that so many of us as were *baptized into Jesus Christ* were baptized into his death." Rom. 6: 3.—"They were baptized *into the name of the Lord Jesus*." Acts 8: 16. These passages put it beyond doubt, that when we enter *into the name of Christ*, we are baptized *into* that name. Now, remission of sins, is not *out of*, but *in* the name of Jesus Christ; so it follows, that we are baptized *into the name of Christ*, for remission of sins which is only *in his name*. Mr. Terrell never can meet this argument without showing one of two things to be true; 1st. That we can receive remission of sins as well *out of* Christ as *in* Christ; or, 2nd. That we can Scripturally enter *into* Christ, without being baptized *into* him. He cannot show either of these to be true. No man ever *Scripturally* entered *into* Christ, without being baptized *into* him; and no man can *Scripturally* receive remission of sins *out of* him. These are my sentiments, and these sentiments I am prepared to defend. Our sentiments are sometimes

slandrously reported, for there are some who affirm that we say remission of sins is *in* baptism. We never thought so,—we never believed it, and consequently, never said it. We have always believed, and always taught the people every where, and in all places, to repent, and be baptized *into the name* of Jesus Christ, *for the remission of sins in that name*. Remission of sins had been preached again and again before the days of Jesus Christ; but never until the Apostles began, as the Prophets had foretold, and as Jesus had commanded, saying, “beginning at Jerusalem,” was remission preached *in the name* of the Lord Jesus.

3. My third argument shall be drawn from the preaching of the Apostles. Fifty days after the Lord was crucified, and *seven* days after he gave them the commission for all the world and ascended to heaven, we find the Apostles all at Jerusalem, the beginning place; and when the Spirit had come upon them, Peter stood up with the Eleven, and declared to the Jews, who were assembled there out of every nation under heaven, that Jesus, whom they had crucified, was God’s Son, and was both Lord and Christ. “When they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, men and brethren, what shall we do?” (Now Mark.) “Then Peter said unto them; Repent, and be *baptized every one of you in the name of Jesus Christ, FOR THE REMISSION OF SINS*; and you shall receive the gift of the Holy Spirit.” Acts 2: 37, 38. This passage from Peter’s discourse needs no comment, for it declares in language so plain to be misunderstood, that baptism is for remission of sins. There is no more reason to say, that this passage teaches a falsehood, than there is that any other passage in the New Testament does. The man who can say, in the presence of his God, that this part of the Bible is false, would, if party purposes required it, say that every other part is false. Nothing but infidelity causes a man to deny any part of the

Bible. Paul was pardoned as the people were upon the day of Pentecost; for when he had heard, believed, repented, and had prayed for three days; Ananias said to him, "Why tarriest thou? arise, and be baptized, and *wash away thy sins*, calling on the name of the Lord." Acts, 22: 16. Ananias did not say, as a Methodist, "Pray on brother Saul, that is the way to get religion; for there have been thousands pardoned at the mourner's bench." No, no, he was more faithful to God than that. He well knew the Lord never authorized any such teaching as that, and that he could not faithfully discharge his duty, but by saying, "arise, and be baptized, and *wash away thy sins*." Baptism was essential to the pardon of Paul.

4. My fourth argument is, that baptism is *designed* for remission of sins, but is not spoken of in the New Testament as being *designed* to secure any other blessing. If baptism is not *for* remission of sins, what is it *for*? Mr. Terrell cannot show any other *design* of baptism; and yet, if he denies that it is *for* remission of sins, he is solemnly bound to show what it is *for*. Let him come up to the work with his "*wholesome doctrine of faith only*," and show the *design* of baptism.

(Time expired.)

[MR. TERRELL'S 1ST REPLY—3D PROP.]

Gentlemen Moderators—

I present myself before you with feelings of solemnity, when I consider the great importance of the proposition we are to discuss to-day. The question of debate is an important question, inasmuch as it relates to the forgiveness of sins. How do we obtain the pardon of past sins?

Mr. Pritchard complains of the proposition. He would wish it quite different from what it is. But he has no reason to complain, for he has already agreed to debate this proposition, and he cannot now get clear

of it. The time to have complained of the proposition if he did not like it, was before he agreed to debate it. He says baptism is essential to pardon; therefore the proposition is fair.

The question for debate to-day is, whether water baptism is essential to the pardon of past sins, or whether we may obtain the pardon of sins without baptism. Mr. Pritchard argues that water baptism is essential to the pardon of past sins, and consequently that no one can be pardoned without it. I deny. I contend that a man may be pardoned without baptism. Mr. P. says that a man who willfully refuses to be baptized will be lost. I agree with him in this, for a man who wilfully disobeys the gospel will be lost.

He affirms that baptism preceded by faith and repentance is essential to the pardon of sin. This doctrine I have not been able to find in all the bible. I admit the Lord will take vengeance on them that know not God and obey not the gospel. All that is right enough; but that is not the question. Can we obtain pardon without baptism? That is the question.

I am persuaded that if any one had come in while he was speaking he would have concluded that he was following me. He displayed some shrewdness, or power of prophecy, in his procedure. He would first speak on my side of the question, and after arguing my side of the question, he commenced explaining his own. If he will attend to his own side of the question, I think he will have his hands full.

I think there is some discrepancy between his speech last evening and the one you heard this morning. The epistles, he has discovered, were written to the saints. On yesterday he did not discover this. In this he has crossed his own track. He tells you that I must not appeal to the epistles. I appeal not to them, but to the teaching of Jesus and the apostles. Now Christ intended his word for all. The gospel was intended for the whole family of man.

He affirmed that baptism is essential to pardon.— Pardon means justification or the remission of sins.— St. Paul makes them convertible terms. Salvation is of the same import. Paul says that he wills that all men should be saved. The angels of God at the birth of the Savior declare that God wills the Salvation of all men, and that the gospel was intended for every creature. Yes, Christian friends, thank God, the gospel was intended for every creature, under all circumstances. Hence the Apostle says, “it is of faith to the end the promise might be sure to all the seed.

He was pleased to tell you what course I would pursue, but I am not going to the epistles to prove my position. I am not afraid to go to the Acts of the Apostles where the sermons of the apostles are recorded.

Salvation is not by baptism as I will show, but it is by faith. It is not by ordinances or works of any kind; but by faith—faith being the condition. This I will prove by a quotation from the 4th chapter of Romans. “Abraham believed God and it was accounted to him for righteousness.” In this passage faith is presented as the condition of our pardon. What plainer proof could any one want? The gentleman’s proposition is against the bible, for baptism is nowhere said to be the condition of pardon, but faith is here made the condition of pardon.

The gentleman quotes the commission: “Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned.” But this passage does not say, he that *is not baptized* shall be damned, but “he that *believeth not* shall be damned.” This passage proves my position, that faith is the condition.— The gentleman may try, but he can never get over this position.

Should he undertake to prove that faith is not the condition of pardon he will come in direct contact with the gospel, for the gospel is divinely consistent in all

its parts; and we are taught by the passage just quoted that faith is the condition, and the only essential. To this the Savior's own words testify; "he that believeth not shall be damned." Faith is the great and the important—the mighty requisite. Let me read from John 3: 14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever *believeth in him* should not perish but have everlasting life." Now here was the great requisite,—looking to Christ by faith, and as the children of Israel looked to the brazen serpent, and were healed even so, the Lord promises that we shall be healed by looking to Christ by faith.

This does not exclude the unbaptized, for every believer was pardoned. A man condemned is considered guilty, and has the vengeance of a broken law, hanging over his head till pardoned; but when his reprieve is signed by the governor, he is no longer guilty.

Mr. Campbell says that baptism is the pardoning act—that we go down into the water wicked and unholy, and that we come out of the water pure and holy. He thus makes baptism the line of demarkation between the righteous and the wicked. Before it all are wicked but after it all are righteous. But our Savior says, "he that believeth is justified," "is passed from death unto life," in the present tense—not will be after baptism. Mark the difference between Mr. Campbell and our Savior. Mr. Campbell says, baptism is the converting act but, the Savior says, "he that believeth is passed from death unto life." Show me a man that believes and I will show you a man that is saved. Even John the baptist, that great Baptist that all Baptists talk so much about, says, "he that believeth on the Son hath everlasting life," in the present tense. To have preached the doctrine of my friend, he should have said he that believeth on the Son *shall* have everlasting life, *if* in addition to his faith he will be immersed in some pond.

I now come to Acts 10: 43: "To him give all the prophets witness, that, through his name, *whosoever believeth in him shall receive the remission of sins*. This winds up the chapter with my friends doctrine. All the prophets are against him. They all bear witness that I am right, that whosoever believeth in him shall receive the the remission of sins." Let him show that one of the prophets have said that a man must be baptized before he can receive the remission of sins. But this he never can do. Here then I have a triumphant argument, sustained by all the holy prophets, and sanctioned by the apostle, the first time he ever addressed a Gentile congregation. that through his name, whosoever believeth in him *shall* receive remission of sins. It does not say, that if they are baptized they shall be pardoned, but whosoever believeth shall receive remission of sins.

I now call the gentlemen's attention to another strong proof text, found Acts 13: 39. It reads as follows: "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." This is a strong passage. It includes all that believe, and the word *all* don't mean part. It is like Lorenzo Dow's chain with five links; all of them, and he says, *a-ll* don't mean *part*. This language is clear and explicit. *All that believe are justified from all things*, from which ye could not be justified by the law of Moses. Faith is the condition here, and the only condition, and all that believe are justified—not shall be justified, if they are baptized, but *are justified*, from all things from which they could not be justified by the law of Moses. How could language be more clear and explicit? Who could wish for stronger evidence?

I must quote one more passage, which reads as follows: Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that be- gat, loveth him also that is begotten of Him." 1 John 5: 1. Observe, my christian friends, he does not say,

"He that believeth that Jesus is the Christ *shall* be born of God, *if he is immersed*," as my friend, Mr. Pritchard would say, but "Whosoever believeth that Jesus is the Christ *is*," in the present tense, "born of God." Here faith is the condition of justification, and the only condition: which I think I have now shown by incontestible evidence from the holy scripture. This is an argument against Mr. Pritchard's doctrine that he can never answer.

I have said the gospel is intended for man—the whole family of man, in all the world and under all circumstances. God's plan of saving sinners is adapted to man in every condition in which he can be placed in this life. That is the plan of justification *by faith*. A man can exercise faith a hundred miles from water, a hundred miles from the administrator of baptism, or even on a sick bed when he has no strength to be baptized. Yes I say the gospel applies to such as these, and tells them, in language that may be truly and properly styled "good news" "whosoever believeth that Jesus is the Christ is born of God." But Mr. Pritchard's gospel has no good news for any such persons. He would tell them that baptism is essential to pardon, and consequently that they could not be pardoned without baptism.

The gospel of Christ is to every creature, but there are thousands upon thousands, who may hear Mr. Pritchard's gospel to whom it would be no good news. Call him to the bed of the sick man, and ask him to preach the gospel to him. He tells him that baptism is essential to the pardon of sins. The man responds, I am unable to be baptized. According to Mr. Pritchard's doctrine he must be lost. My christian, friends, do you believe this doctrine? No; you cannot believe it. It is too absurd. It would be no good news to any portion of the human race where they could not be immersed.

But the gospel of Christ which, I find in my bible, thank God can comfort the drooping heart of man, in any condition where the providence of God may place him. Man can believe in any place and in any condition, and the scripture says, that "he that believeth the Son hath everlasting life." This is good news of great joy to *all people*," and makes man depend on the grace of God for salvation, and not on some one to baptize him.

The doctrine of justification by faith has long, stood the test against all opposition, and must stand. It is the blessed doctrine of the bible. Let the gentleman, then, come up to the work, and meet these arguments if he can, and he will have enough to do without anticipating my arguments as he did in his last speech.

[Time expired.]

MR. PRITCHARD'S SECOND ADDRESS—3RD PROP.

Gentlemen Moderators:

So it seems, Mr. Terrell is determined not to follow me. I can say nothing worthy of his attention. He is determined to make his own speeches, and preach his old sermons, with which this community have been *bored* for the last year. He will not join issue with me. What can be the reason? Since this discussion commenced, we have had no debate, for he will not debate with me. He has paid no more attention to my arguments, since the discussion commenced, than merely to allude to them, and sometimes not even that. How is a man to illustrate, elucidate, and show the strength of his positions, unless his opponent will assail them? What has his speech this morning to do with the proposition? What has a lecture on faith to do with the *design* of Christian baptism, more than a lecture on the office of Bishop, or Deacon? The issue is not whether faith, repentance, or conversion is essential to pardon, but is baptism, when *preceded* by faith, repentance and a *change* of heart, *designed* for

remission of sins? I truly regret such a stupid reply. I believe as firmly as any man now living, that no man ever was, or ever can be saved in this world, or in the world to come, without faith. I do not believe that a man can be saved from sin by baptism, without faith and repentance. Nor do I believe that baptism will do a man any good, if it is not preceded by faith. This I showed on yesterday. Baptism without faith, such as the Methodists have, is solemn mockery. But the issue is not about faith, nor repentance, but upon the design of baptism:—is baptism designed for remission, or for something else? I have offered four arguments upon the issue agreed upon, but to none of them has Mr. Terrell replied. Nor can he, if his salvation depended upon it, and he well knows it. If he will take these arguments from me, I will give up the question; for I depend upon them to prove my position.

If he will not follow me, I must try and follow him. I would as soon debate the question of faith *alone*, as any thing else. Before exposing the “wholesome and comfortable doctrine of faith *only*,” I must expose the sophistry and infidelity of his pretended reply to my arguments. What then, is his reply? Why it is this: John says, “He that believes is not condemned,” and therefore, Jesus did not tell the truth when he said, “He that believes, *and* is baptized, shall be saved.” John says, “He that believeth hath eternal life,” and therefore, Peter did not preach the truth when he said, “Repent, *and* be baptized *for* remission of sins.” John says, “Whosoever believeth that Jesus is the Christ. is born of God,” and therefore, the Lord Jesus told a falsehood when he said, “Except a man be *born of water, and of the Spirit*, he cannot enter the kingdom of God.” How does the fact of faith being essential to pardon, justification, or remission, prove that baptism, repentance, or any other command is not essential? It is the language of his creed, and not of the Bible, that we are justified by faith *only*. The Bible put the

word faith, and the word *only* together but *once*, and then it asserts in so many words, that, "We are justified *by works*, and *not by faith only*." James, 2: 24.

As the passage from John's first epistle, 5th chap., is a favorite among the advocates of faith only, I will pay my respects to it in a special manner. John mentions the new birth several times in this same epistle. In the 5th chap., 1st verse, he says, "Whosoever believeth that Jesus is the Christ, is born of God." In the 4th chap., 7th verse, he says, "Beloved, let us love one another: for love is of God; and every one that *loveth*, is *born* of God." In the 2nd chap., last verse, he says, "Every one that *doeth righteousness* is *born of him*." Now, I ask any man who believes the word of God, if John taught, in this epistle, *three* separate and distinct new births; one by faith alone, one by love alone, and one by *doing* righteousness, *without* either faith, or love? We all know he did not. Well, then, you are all compelled to agree with me, that it was not by faith, or love *alone*, but by faith, love, and *doing righteousness* all together, that the people were born of God. To *do* righteousness, is to *obey* the commandments of God. Peter says, "*Born* again, not of corruptible seed, but of incorruptible, *by the word of God*." And Jesus says, "Except a man be *born of water*, and of the *Spirit*, he cannot enter the kingdom of God." Being born of *water* and the *Spirit*, makes it none the less true, that we are also born of faith, of love, of doing righteousness, and of the word of God, and being born of either of these, makes it none the less true, that we are born of *water*, and of the *Spirit*. There is but *one* new birth in the bible, and the passages now quoted, puts it beyond doubt, that the faith, the love, the *doing* righteousness, the *word* of God, the *water*, and the *Spirit* are *all essential* to the *one new birth*. Note that sir, and in your next speech tell us how it is, that one of these five passages teaches what is true, and all the other four teach what is false.

With me, they are all true. Not one of them says it is by faith, love, or any thing else *alone*.

He told you that he was not going to the epistles, as I said he would, yet the very first passage he quoted, was from the 4th of Romans: "Abraham believed God, and it was counted unto him for righteousness." He quoted this passage to prove justification by faith alone. Now, the Apostle was not trying in this chapter, to prove justification by faith alone, but to prove that men are justified without circumcision, and without obedience to the law of Moses. Hence he says, "Faith was reckoned to Abraham for righteousness." How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision: a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though *they be not circumcised*. Rom. 4: 10, 11. The controversy was here between Paul, and the Jews who were at Rome. It was not about obedience to the Gospel of Christ; but about the works of the law of Moses. Paul maintained that the Gospel was designed to save men without the works of the law. The Jews maintained that, "Except you be circumcised after the *manner of Moses*, you *cannot be saved*." Acts, 15: 1. So "the *works*" which Paul mentions in this chapter, are not the commands of Jesus Christ, but circumcision, and other things, after the *manner of Moses*.

That Paul did not think of teaching pardon, justification or remission by faith alone, without any *action* upon our part, I will now prove by this same epistle to the Romans. In the third, fourth, fifth, and tenth chapters, he speaks of our being justified by faith; but never says it is by faith *alone*. In the third chapter, 24th verse, he says, "Being justified *freely by his grace*, through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith

in his blood, to declare his *righteousness* for the remission of sins that are past." How can we be justified freely by his grace, if we are justified by faith alone? How can the righteousness of God be for remission of sins, if remission is by *our faith alone*? We are justified, not by faith, righteousness, or grace, *alone*, but by all of them together.

In the 5th chap., 9th verse, he says, "being *now* justified by his blood, we shall be saved from wrath through him." But if it is by faith *alone*, how can it be by the blood of Christ that we are justified? But I must call his attention to one of his proofs texts, in Rom., 10th chap.: "That if thou shalt *confess* with thy mouth the Lord Jesus, and shalt *believe* in thine heart that God hath raised him from the dead, thou shalt be saved." Verse 9. "Whosoever shall *call* upon the name of the Lord shall be saved." Verse 13. Are confessing, believing, and calling on the Lord, all faith *alone*, Mr. Terrell? Here are *three* things, and not one *alone*, by which we are saved. We have now seen, that we are said to be justified by *six* different things: By faith, by grace, by the blood of Christ, by righteousness, by confessing with the mouth, and by calling on the name of the Lord; and it is just as true that we are justified by blood, grace, or confession, as it is that we are justified by faith. But how can it be as true, if we are justified by faith alone.

Mr. Terrell denies that the blood of Christ, the grace of God, baptism, repentance, prayer, the death, burial, or resurrection of Christ have anything to do with our justification; for it is by faith, and by faith *only*, that we are justified, he says. Only means *one* thing by itself, or *one* thing, to the exclusion of every other thing: so justification by faith *only*, means justification by faith, separate from the blood of Christ, the grace of God, and every thing else. The word *only* is thus defined by *Crabb*, in his "English Synonymes:" "*Only*, contracted from *onely*, signifying in the form of unity.

and is employed for that of which *there is no more*. A person has *one* child, is a positive expression that bespeaks its own meaning; a person has a *single* child, conveys the idea that there ought to be or might be more; a person has an *only* child, implies that he *never had any more*." p. 251.

So faith *only*, not only means that faith is by itself, but that it has always been *alone*, and never had any thing else with it. Well might James have said to an advocate of faith *only*, "Wilt thou know, O vain man, that faith without works, is dead."

But before I leave this epistle to the Romans, I will show you *when*, and *how* they were made free from sin. Turn, if you please, to the 6th chapter, verses 17, 18, and hear the Apostle: "But God be thanked, that *whereas*, [Wesley's Translation] ye were the servants of sin: but ye have *obeyed from the heart that form of doctrine which was delivered you*." (Now mark.) "Being THEN MADE FREE FROM SIN, ye become the servants of righteousness." When was it that they were made *free* from sin? Why *then*, at the time they "*obeyed from the heart that form of doctrine which was delivered them*." What can be plainer than this? Does it not show, beyond all doubt, that the people were not made free from sin by faith *only*, but by faith in God's promises, and obedience to his commandments. It was not the *doctrine*, but THE FORM of the doctrine that they obeyed *when* they were made *free* from sin. The "*doctrine delivered*" was, that Christ *died*, was *buried*, and *raised* again; and the *form* of this doctrine, as set forth in the first part of this chapter, was, that the Romans *died* to sin, were *buried* with Christ in baptism, and were raised again to walk in newness of life. Thus we see, that at the very time they were *buried in baptism*, in obedience to the form of doctrine, they were made *free from sin*. This I call my *fifth* argument, in support of the position that baptism is *for* remission of sins.

But Paul is not alone in teaching that we are purified or made free from sin in obedience to the Lord's word, for Peter also says to the brethren: "Seeing you have purified your souls *in obeying the truth* through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently." Here we see, that the brethren to whom Peter wrote were made free from sin, and purified *in obedience*—"*in obeying the truth through the Spirit.*" How can this be true, if we are made free from sin by faith *only*, without any obedience? Let Mr. Terrell answer, as he professes to respect the word of God. Methodists teach that the *moment* we believe we are brought to know God, and to experience pardon and an *instantaneous* change by faith *only*. This is Methodism as taught by the entire party. It is by faith *only* without any obedience that we obtain these blessings. John says, "He that says he *knows* God, and *keeps not* his commandments, is a *liar*, and the *truth is not in him.*" 1st Epistle, 2: 4.

Mr. Terrell told you that Methodists do not believe in justification by faith *alone*, but by faith *only*, and that *only* does not mean in the Discipline, one thing alone, or one thing by itself. As to what they *believe*, or what their real sentiments are, I cannot speak for them all, but I know that the greater part of them really agree with us in sentiment, if they only knew it. In this discussion I have nothing to do with what they *really believe*, but what they *really teach*. When they teach justification by faith *only*, they teach what I know they do not believe, and what no *sane* man ever did or ever can believe; but that they teach it I will now prove. What is the language of this creed of theirs? "Wherefore, that we are *justified by faith only*, is a *most wholesome doctrine*, and *very full of comfort.*" Here it is as plain as language can make it. But the word "*only*" in the discipline does not mean one thing alone, he says, but one thing, and several other things with it.

Let us see how this is. In the form of marriage laid down in the Discipline on page 115, I find where a man is required to "forsake *all others*, and to cleave to his wife, and her *only*." I now ask Mr. Terrell if *only* here means one alone, or does it mean that he shall cleave to his wife and five or six others? He knows it means one to the exclusion of all others; and yet he tells us, that *only* in the Discipline does not mean one alone, but several together.

In Watson's Life of Wesley, (which, by the by, is not the *life* of Wesley, but a book published for the M. E. Church, to teach Methodism,) I find the following: "Alas! How little is the difference between asserting, either, 1. That we are justified by works, which is popery bare-faced; or, 2. That we are justified by faith and works, which is popery refined or veiled; or, 3. That we are justified by faith alone, but by such a faith as *includes all good works*. WHAT A POOR SHIFT IS THIS,—I will not say that we are justified by works, nor yet by faith and works, *because* I have subscribed articles and homilies which maintain just the contrary. No; I say, *we are justified by faith alone*." p. 100.

This speaks for itself. Mr. Terrell is the man who is guilty of the "poor shift" of which this writer speaks; for he says, it is by faith alone that we are justified, "but by such a faith as includes all good works."—Here is a note at the bottom of the same page, which says: "The faith which justifies does not *include* good works," but it will after "it has justified us, be *followed* by good works." This is Methodism. But I must read a little more:

"Surely the difficulty of assenting to the proposition, that faith is the *only* condition of justification, must arise from not understanding it. We mean thereby thus much, that it is the *only thing*, without which no one is justified; the *only thing* that is immediately, indispensably, absolutely requisite in order to pardon.

As on the one hand, though a man should have every thing else, without faith, yet he cannot be justified; so on the other, though he be supposed to *want every thing else*, yet if he hath faith, he *cannot be but justified*." p. 148.

Is not this *faith alone*? If a man has faith, *without* the blood of Christ, the grace of God, or any thing else, "he *cannot be but justified*." I repeat it, the doctrine of "*faith only*" *denies* the blood of Christ, the grace of God, repentance, baptism, prayer, and every thing else being essential to our pardon. Faith is the only thing in justification, and the only thing essential to it.

Here is "Campbellism Exposed," in which I find Methodism thus "exposed." Mr. Phillips, the Author of this *exposition*, represents the "Campbellite" as saying: "That if the condition" (of pardon) "should prove to be *faith alone*, the addition of baptism must be harmless, inasmuch as faith is retained as a *part* of the condition." (Now mark.) "But the most ordinary reader will see the *danger* of making that a *part only*, which God had made the *WHOLE*." p. 44.

The blood of Christ, then, and the grace of God are not parts of the condition of pardon, for faith is the "only condition," and the "WHOLE" of the condition. He need not try to teach me Methodism, for I understand the "*whole*" of it. In my next speech I will prove that faith is not the condition of pardon, nor any part of the condition. Neither faith, repentance or baptism is the condition. Will Mr. Terrell tell us what the word *condition* means?

(Time expired.)

[MR. TERRELL'S 2D REPLY—3D PROP.]

Gentlemen Moderators—

I have now but three speeches to make on the proposition before us, and consequently shall not be able to notice all the irrelevant matters brought forward by the gentleman. He has learned that the epistles were addressed to the saints. We all knew this before. It

is no new doctrine; but that is no reason why I should not refer to them. I suppose saint is a holy person, and I can see no other reason why I should not be allowed to quote language in this debate addressed to holy persons.

I wish now to show you the gentleman's candor in quoting from Mr. Wesley. The gentleman now tells you that me and my party believe that faith is all that is necessary to justification and quotes Mr. Wesley to prove it; but I will read you the whole of the passage of which he took care only to read you a part. It reads as follows:

"Surely the difficulty of assenting to the proposition, that faith is the *only condition*, of justification must arise from not understanding it. We *mean* thereby this much, that it is the only thing that is immediately, indispensably, absolutely requisite in order to pardon.—As on the one hand, though a man should have every thing else, without faith yet he cannot be justified; so on the other, though he be supposed to want every thing else, yet if he hath faith, he cannot be but justified. For suppose a sinner of any kind or degree in a full sense of his total ungodliness, of his utter inability to think, speak or do good, and his absolute meetness for hell fire; suppose I say, this sinner, helpless and hopeless, casts himself wholly on the mercy of God in Christ, (which indeed he cannot do but by the grace of God,) who can doubt but he is forgiven in that moment? Who will affirm that any thing more is indispensably required, before that sinner can be justified?" *Wesley's Sermon on Justification.*

Now this proves that faith is the great requisite—the great principle through which the sinner comes and casts himself down at the foot of the cross, acknowledging himself a poor undone rebel, and that faith is the *only condition* of pardon.

Mr. Pritchard calls upon me to tell what I mean by condition. By the condition through or by which we are justified, I mean the principle, the only principle

by which any man can be justified. But while I hold that faith is the conditon and the only condition of justification, I believe repentance and baptism are means of justification. But I do not believe that baptism is more of a means than prayer.

He complains of my going to the epistles, and if it will suit him any better, I will quote from Walter Scott's "Gospel Restored." Mr. Scott says, "There are many that are not pardoned in baptism." This Mr. Scott is a distinguished member in the gentleman's own church, and yet he declares that there are many that are not pardoned in baptism.

Baptism is profitable for us. It strengthens our faith and is auxilerey, to it, but not essential to pardon. The Jailor enquired, "Sirs, What must I do to be saved?" But Paul did not say, be baptized; but he told him to "believe on the Lord Jesus Christ and thou shalt be saved and thy house." Here my Christian friends, is the doctrine of justification by faith.

But the gentleman says triumphantly that I have not produced one case of Justification by *faith alone*—Look at the case I have just produced. The Jailor was required to believe on the Lord Jesus Christ. Here faith is the condition and the only condition. Also in Ro. 10th chapter, we find the same doctrine. "Moses describeth the righteousness which is of the Law, that the man which doeth these things shall live by them.—But the righteousness which of faith speaketh on this wise, Say not in thine heart who shall ascend into heaven? (that is, to bring Christ down from above,) or who shall decend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Here we are said to believe unto righteousness, or as you would say [Here Mr. T. Pointed to Mr. Pritchard.] *into* righteousness. The gentleman seems to have a smiling countenance. He must feel very much pleased about something!

This passage shows that faith is the only condition of pardon. Again, the apostle says, "the promise is sure to all the seed." Now it is not sure if it cannot be received without baptism, for there are many circumstances in which it is difficult and even impossible to be baptized. Moreover, the gentleman's doctrine always defers God's time. God says, "Now is the day of salvation," but the gentleman would say put it off till you can find water. God says my word is nigh thee, even in thy mouth and in thy heart, but the gentleman would say, it is as far off as the water. Yes, it is nigh thee, not at the creek nor the river. Go with me to the chamber of sickness when the cold blast of winter is chilling the stoutest frame. Man is made to tremble at the immense darkness and bitterness of the cold. We behold the sick woman there upon a dying bed, having been worn out by long suffering and she is in an extreme state of debility, and she asks Mr. P., What shall I do to be saved? He answers, Jesus came into the world to save sinners. His word is nigh thee; his yoke is easy and his burden is light, "Now is the accepted time and the day of salvation." Believe and thou shalt be saved. She says I believe that Jesus Christ is the Son of God. May such a sinner as I am come and be accepted of him. He says, she may. She says what shall I do?—Mr. Pritchard says, be immersed for the remission of sins. The woman trembles. Nothing is seen without but fearful darkness; the storm rides aloft and howls around the little cabin. Ah, says the dying woman I thought you said "his yoke was easy and his burden light." I am too sick to turn in my bed. I find that to-day is not the day of salvation. Go says Mr. Pritchard and get me a *meal trough* or a trough dug that I may immerse this woman. I may launch into eternity be-

fore that can be done, says the woman. This is no fancy sketch. The like has happened in this country.

A man may get his back broke and cannot be immersed. Yet Mr. Pritchard would let the man go down to hell in despair, because he cannot be immersed. This subject is enough to warm any one's heart—I feel a holy zeal. My heart burns within me.—God's religion is a universal religion,—a gospel that all can now receive. Yes, it is a universal religion—"Go into all the world, and preach the gospel to every creature." Here baptism is not made the *sine qua non* in order to pardon. John says, he that believeth is born of God. The gentleman cannot find where it is said, he that is baptized is born of God. Baptism is not the condition, nor prayer—faith is the condition.

Mr. Campbell believes that all the absolving power of the blood of Christ is in the water. His words, as I find them in the Christian System, are: "The absolving or pardoning power of the blood of Christ is transferred to water." Here is water salvation for you! The *pardoning power* transferred to water! Indeed! Are you prepared for such doctrine as this?

The gentleman's baptismal regeneration is Roman Catholicism, as I will now prove, by reading D'Aubigne's History of the Reformation.

[Here Mr. Terrell read some passage from D'Aubigne, to show that Romanists believe in baptismal regeneration, but as he did not refer to the page, I am unable to find it.]

Now you see where the gentleman stands. Here is where the gentleman gets his baptismal regeneration. He has to go back to the holy mother! His doctrine and Romanism are the same. This I have now proved, and he cannot escape. You see now who it is that is related to the holy mother. Mr. Pritchard is the man. He believes, with Mr. Campbell, that the pardoning power of the blood of Christ, is transferred to water, and I have now shown that Roman Catholics believe the same.

He now can talk about "coming out of Babylon," for he holds the same doctrine with old Mystery Babylon herself. You now see where these self-called Reformers are driven to. They hold the same doctrine relative to the pardon of sin, held by the Roman Catholic Church.

I believe in a system of salvation that can reach man in every condition in which it can possibly find him, and bring pardoning mercy to his soul. I believe in bible religion, which says, "now is the accepted time and now is the day of salvation;" but I do not believe in the doctrine of my friend, which says, now is not the accepted time, but some future time when the person can be immersed. I believe in a religion which says, "Whosoever will, let him come, and partake of the water of life freely;" and not in the religion of Mr. Pritchard, which says to the man on the dying bed, you cannot come unless you can be immersed. No, Christian friends; bless the Lord, faith is the condition and the only condition. This blessed doctrine, thank God, of justification by faith, can save the poor sinner with his back broken, which would render it impossible for him to be immersed. This blessed doctrine, thanks to God, brings comfort to the soul of the dying man, without telling him that he must be first dipped in some pond, or that a trough must be made, during which time he might launch into eternity.

Christian friends, you need not be surprised at my speaking warm on this subject. I feel that I am vindicating the great vital principle of heart-felt religion. Many of you who hear me to-day, have felt its hallowed influences, and can remember well when it first entered your hearts. Who would exchange this blessed religion, this blessed assurance of acceptance with God, for that which depends on the administrator of baptism, or that which depends on health and the opportunity of being immersed?

The Lord can speak peace to the soul of the sinner, on the sick bed or a hundred miles from an adminis-

trator of baptism, and he has promised that he will do it, as I have already shown. He can believe in Jesus in any place, and in any circumstances; and he that believeth in him is passed from death into life. The prophet said, he that believeth in him shall not be confounded. Here, on this position, I stand, and from it I cannot be moved. This doctrine has stood the test of opposition for ages, and ever must stand. From here the gentleman cannot move me.

You see then, that he has made a most signal failure, and that I have established a proposition, which overturns his doctrine at one sweep. Out of this difficulty he never can escape. Here I shall hold him. There is no alternative. Fail he must.

Time expired.

MR. PRITCHARD'S THIRD ADDRESS—3RD PROP.

Gentlemen Moderators:

There were some things in the last speech of Mr. Terrell that I was glad to hear from him, and things too, which, if I am not mistaken, he will wish he had saved for another occasion; but before noticing these things, I will briefly notice a few passages introduced by him in his first speech, and offer one or two more arguments in support of my position. To prove justification by faith only, he quoted the passage, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." Now, upon this I remark. 1. That it is not *pardon*, but "eternal life" in the world to come that is here promised to the believer; which life, Mr. Terrell dare not say, is obtained by faith only, without any obedience. 2. When it is said, "whosoever believeth, shall" have so and so, it is always said upon the supposition that every believer *does* and *will* obey the Lord. 3. The Israelites, when "Moses lifted up the serpent in the wilderness," were not saved from death by faith *only*,

but by and *act* of faith,—*in obedience* to the command, “*Look* upon the serpent of brass, and *live*.” They did *look*, as the Lord commanded, and “If a serpent had bitten any man, *when he beheld* the serpent of brass, *he lived*.” Num. 21: 8. They were saved by an *act* of faith,—by *physical action*,—*in obedience*,—*WHEN* they *looked* as the Lord commanded. “*EVEN so*.” Mark that “*Even so!*” “Even so must the Son of man be lifted up,” that whosoever will *do*, as the Israelites *did*, *believe* and *do* all things spoken and commanded, “shall not perish, but have eternal life.” Mr. Terrell *dare* not say that eternal life is in this world; nor that it is obtained by faith alone. Nor will he make such a blockhead of himself, as to say that *pardon* of sins, and eternal life are one and the same thing. I know he is great for *identity*, but he will not make these *identical*. If not, why does he quote this passage which speaks *only* of eternal life, to prove that *pardon* is by faith only?

This is one of the ways that Methodists have of disposing of the words of Peter, “be baptized *for* the remission of sins; and the other is, to make *fun* of what Peter preached, by singing:

“Ho every mother, son and daughter,
Here’s the gospel in the water.”

It was well for the Israelites in the wilderness, that they had not learned to ridicule, and make *fun* of what the Lord commanded. If they had been favored with a daring Infidel, in the form of a Methodist Circuit Rider, they might have had a great deal of fun, when Moses put forth the command, “*Look* upon the serpent of brass, and *live*,” by singing:

“Ho, every mother, son and *rake*,
Here’s the gospel in the *snake*.”

If the Israelites had acted thus, would they have been saved from the dreadful bite of the serpents? We know they would not. How then can a man who, in

view of the language of the Spirit, "be baptized for remission of sins," make a song for the *vulgar* and low-minded to turn into ridicule this command, expect to be saved? O, that Methodists had the faith of the Sons of Israel, how many of them might be healed of the dreadful *bite* of the old serpent,—the Devil. They knew that the serpent of brass could not heal them, but that the Lord could; *confiding* in his promise, they *obeyed* his command, and *in* obedience were restored to life and health. So we know that, neither baptism, nor any other command can save us, but we know that God can, *confiding* in his word, we obey, and *in* obedience the Lord saves us from sin. The word of God leads us to faith, faith to feeling; feeling to action, and action to the blood of Christ, by which our sins are *washed* away.

He quoted a verse in the 13th of Acts: "All that believe are justified from all things, from which they could not be justified by the *law* of Moses;" which means no more than all the believers, or all the followers of Christ are justified in a way in which they could not be justified by the law of Moses. We read in another passage. that, "Many of the Rulers of the Jews *believed* on him, but for *fear* of the people they did not confess him." Were they saved? Were they justified Mr. Terrell? You know they were not.—But, why were they not? Because *faith alone* would not justify them. Because they did not openly confess him by submitting to his authority.

By the way, I remember the gentleman told you, that I had "crossed my own track," in saying the epistles were written to *Saints*. Did I not affirm on yesterday, that the epistles were written to the "Saints and *faithful* in Christ Jesus," and not to *infants*, as he vainly supposed? Strange that a Methodist preacher could make such an assertion. That the epistles were written to the Saints, is something that Methodists never knew till they learned it of us; and it is

something that they do not understand yet very well, from the use Mr. Terrell has made of the epistles.

6. My sixth argument shall be drawn from the fact, that the Apostles baptized all believers as *soon* as they confessed faith in Christ. On the day of Pentacost, Peter preached Christ to the people, and commanded them to be baptized for the remission of their sins, and three thousand gladly received the word, and were baptized the same day for remission of sins. Acts 2: 41.

Philip went down to the city of Samaria, and preached Christ unto them; and "WHEN they believed, they were baptized, both men and women." At Samaria, Simon believed, and was baptized immediately by Philip. Acts 8: 12, 13.

Philip heard the Eunuch reading the Scriptures; and Philip began at the same Scripture, and preached unto him Jesus. When he heard the arguments of Philip, he said: "I believe that Jesus Christ is the son of God;" so Philip baptized him on the spot, and he went on his way *rejoicing*. Acts 8: 38.

Cornelius sent for Peter to tell him "what to *do*, and words by which he should be *saved*." Peter preached Christ unto him and his friends; and while speaking of Christ, said: "To him give all the prophets witness, that through his name whosoever believeth shall receive remission of sins." But, no sooner did he believe, than Peter "commanded him to be baptized *in the name of the Lord*." Here we see, that in "telling him *words* by which he should be *saved*," he told him to *believe and be baptized*. Acts 10, 48.

Lydia heard Paul preach at Philippi, "by the *river side*," and before she left the river, she believed, and was baptized. Acts 16: 13, 15. If Mr. Terrell had been there, I really believe he would have thought, and reported Paul to be a "Campbellite," for being in such *haste*.

Mr. Terrell alluded to the conversion of the Philip-

pian Jailer, about like he and his party generally quote the commission. They generally quote it: "He that believeth, &c., shall be saved, and he that believeth not, shall be damned." What they mean by the "&c.," I never could tell, unless they mean by it the *mourner's bench*. He told you that Paul told the Jailer to believe, but he forgot to tell you that Paul also baptized him "the same hour of the night;" and that after his baptism, he *rejoiced*, as did the Eunuch. Acts 16: 33.

"Many of the Corinthians hearing, believed, and were baptized." Acts 18: 8.

These passages show that the Apostles always preached Christ. and as soon as the people believed that he was the Son of God, they baptized them, as Peter did, "for the remission of sins." Add to this, that there is not one man in all the New Testament, *from the time* Christ said, "Go preach the gospel to every creature," to the final *Amen* in Revelation, who is said to be pardoned *before* he was baptized. I challenge Mr. Terrell to show one. Let him show where one is said to be pardoned, and I will show where he was baptized. This fact meets every thing he has said about justification by faith; for every *one* of those who were said to be justified by faith, by grace, or by the blood of Christ, were baptized *before* they were said to be justified by any thing.

7. My seventh argument is founded upon four passages in the epistles: "Christ loved the Church, and gave himself for it; that he *might sanctify and cleanse it with WASHING of water by the word.*" Ephesians 5: 26.

Speaking of the unclean, Paul says: "And such were some of you, but you are *washed*, but you are sanctified, but you are justified *in the name* of the Lord Jesus, and by the Spirit of our God." 1st Corinthians, 6: 11.

"Not by works of righteousness which we have done, but according to his mercy he *saved us*," (by faith

alone? No, no; but) "by the *washing* of regeneration, and renewing of the Holy Spirit." Titus 3: 5.

"The like figure where unto, *even baptism*, doth also now save us, by the resurrection of Jesus Christ." 1 Pet. 3: 21.

Now, in these four passages we have the design of baptism so plainly, and clearly taught, that it is impossible to mistake it. We learn, first, That it was the purpose of Christ, whe he give himself for the church, "to sanctify and cleanse it with the *WASHING* of water by the word." Second. When the Corinthians were made free from their uncleanness, they were "*WASHED*, and justified in the name of the Lord." 3d. That we are now saved by the *WASHING* of regeneration." 4th. That "baptism now saves us, by the resurrection of Jesus Christ." If we are now saved by baptism, justified when we are washed in the name of the Lord, and sanctified and cleansed by the *washing of water* by the word, does it not follow that baptism is essential to pardon? I will not ask Mr. Terrell to reply to this, for I know he will never try. He will not, he has not, he cannot reply to my arguments. I have now offered seven arguments, and not one of them has he replied to. I want him to do his best. I want him to show that "repent. and be baptized for remission of sins," means nothing more than remission of sins by faith *only*. Let him show how the words, "arise, and be baptized, and wash away they sins," mean that baptism is not essential to pardon.

Instead of replying to me, he had to turn aside to tell you that I am "very good *natured*" this morning. Well, I am always good natured when I am not *ill*-natured, and always in a pleasant *mood* when I am not unpleasantly situated.

I must now notice, not his Scripture arguments, but his "sick woman," "blind man," and "crippled boy" objections to my proposition. His first was, that the

Lord says, "Now is the day of salvation;" and therefore baptism cannot be for remission of sins. The objection is this: The Lord says the *time* for pardon is right now, but we put it off till we can go to the water, which will take ten or fifteen minutes, and in some cases the whole of one hour, and therefore it must be wrong. This objection comes upon us heavily, when we consider that it is from a man who is in the habit of keeping the people days, weeks, months, and even years, *frying* on the coals of conviction, and crawling around the mourner's bench trying to "get religion." To correspond with his faith and practice, the commission should have read: he that repents, and comes to the bench, and *prays for faith*, shall get religion. Instead of telling the people to "repent, and be baptized for remission of sins," Peter should have said, repent, and come to the mourner's bench, and pray for faith. But why come to the mourner's bench? Because it is *warmer here*, and because the Lord has *owned it*, and blessed it in the conversion of thousands." The Lord *own* such an institution! What daring wickedness! The history of the conversion of the Eunuch should read: And he commenced at the same Scripture, and told him how one was converted at the mourner's bench, another at his work, and another when he saw *Buck* put his head under the *yoke*, and finished his remarks by saying, the Lord will bless men as soon in one place as another, and as soon at one thing as another, for *now* is the time. And the Eunuch said, See here is a *stab*, what hinders me to come to the bench, and pray for faith. The circuit preacher said, If you have a desire to flee from the wrath to come, you may. He answered, This is my desire. So they went down on to the bench, both the preacher and the Eunuch, and he prayed for him. And when he came up "*from*" the bench, the Eunuch "had Holy Ghost religion."

This is no misrepresentation of Methodism; it is

Methodism as it is, and Mr. Terrell will not say that I slander them; for, from him, from what I have heard him say, and seen him do, I could have learned it all, if I had not known it before. Now is it not strange, that a man who advocates such things and practices such things, can stand up here and say, that the Apostles taught positive falsehoods, because one passage says, "*Now is the time?*" The Apostle was talking about the obedience of the brethren, and says, "*Now is the time,*" which means no more than that you should obey to-day, and not put off till to-morrow what you should do to-day.

His second objection was, that if a woman is sick, and too sick to be baptized before she dies, she must be damned, if baptism is essential to pardon. Upon this I remark, first, That if she understood her duty, and wilfully refused to do the will of God till it was too late, it is her *own fault*, and not the fault of the Bible, if she is damed.

2. If she never understood her duty, and never had an opportunity of obeying the Lord, he will not require it of her; for he requires nothing that is impossible. For example: Paul preached "to make all men see;" but a man who is *born blind* is not required to see, for it is impossible for him to see. God says,— "*This is my Son; hear you him;*" but a man who is *deaf* from his birth is not required to *hear*, for he cannot do it. The Lord requires all men to confess with their mouth that Jesus is the Christ; but a man who is a *mute* is not required to confess with his mouth.— John Wesley, the father of Methodism, in answer to a similar objection upon this same subject, said, (and so say I) "Indeed, where it (baptism) cannot be had, the case is different; but *extraordinary* cases do not make *void a standing rule*." Doc. Trac. p. 251.

3. It is Mr. Terrell, and not me, who teaches that baptism is essential to *eternal* salvation. I make it essential to the present salvation from sin only; but Mr.

Terrell and his party make it essential to eternal salvation in the world to come. Did I not prove that Mr. Terrell and his party believed, "that unbaptized infants are out of the church, without any provision for their eternal well-being?" Did I not prove that they believed them to be "children of *wrath*, and liable to *eternal damnation*?" Now hear what they teach in reference to adults. "Baptism doeth now save us, if we live answerable thereto; if we repent, believe, and obey the Gospel: supposing this, as it admits us into the church here," (Now mark) "*So into glory hereafter.*" Doc. Trac., p. 249. That is the doctrine his "sick woman" opposes. We have to meet such objections to the truth from Infidels and Universalists, as well as from Methodists. Such objections are the offspring of infidelity, and the *brats* of unbelief; and are resorted to only in the absence of something better to say.—Mr. Terrell had forgotten that he is the advocate of sprinkling when he made this objection; for he certainly did not intend to say that this woman was too sick to have a few drops of water sprinkled upon her. Truth will out.

But, his crowning objection was, that my doctrine is *Catholicism*. I was pleased to hear this objection, because it gives me an opportunity of showing you whose doctrine is Catholicism, which I will now do. I hold in my right hand Catholicism, and in my left Methodism. Hear their "*ceremonies* used in the baptismal services," and you can see whether Methodism and Catholicism are not clearly related on this subject. The questions to the person to be baptized are the following:

Catholic.—"Dost thou renounce the devil and all his works, all his angels, and all his service, and his pomps?" Answer: "I do renounce."

Methodist.—"Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same?"

Answer: "I renounce them all."

Catholic.—"Dost thou believe in God the Father Almighty, the *Creator* of heaven and earth? Dost thou believe in Jesus Christ his only Son and Lord?"

Answer: "I do believe."

Methodist.—"Dost thou believe in God the Father Almighty, *Maker* of heaven and earth? and in Jesus Christ his only begotten Son and Lord?"

Answer: "All this I steadfastly believe."

Catholic.—"Dost thou believe in the Holy Ghost, the *holy Catholic church*, the communion of saints, the remission of sins, the resurrection of the body, and *life eternal*?"

Answer: "I do believe."

Methodist.—"Dost thou believe in the Holy Ghost, the *holy Catholic church*, the communion of saints, the remission of sins, the resurrection of the body, and *everlasting life* after death?"

Answer.—"All this I steadfastly believe."

Catholic.—"Do you desire to be baptized?"

Answer: "I do desire it." Hinton's His. Bap., p. 187 and 319.

Methodist.—"Wilt thou be baptized *into this faith*?"

Answer.—"This is my desire." Discipline, p. 110.

Here is Catholicism as large as life; and here we see, that the Methodist creed is not all new, but that they have *copied into* theirs the very articles, questions and answers, language, ideas and all of the Catholic creed; and then, forced them upon the world under the imposing name of Methodism. Truly was it said by a Methodist: "Ours is a fluctuating world. Its fashions pass away, and the opinions of communities and of men so frequently change, that *old things* sometimes become *new*." But Methodism is Catholicism in many other respects. It is known to all now present. I suppose, that the Catholic creed requires all the subjects of that party to observe, as a day of *fasting*, every *Friday* in the year. Now, hear the creed of "our

church" upon the duty of members. "To observe, as days of *fasting*, or abstinence, ALL FRIDAYS in the year." p. 89.

Why do they select Friday, as the day on which to fast? Because the mother of "*our church*" did so. It is known also, that a Catholic Priest is required to see the *men* and *women* of his church separately, and hear their confessions. A Methodist Circuit Rider is required "to meet the men and women *apart*, once a quarter." Discip. p. 43. In obedience to this we frequently see Methodist preachers visiting around, while the men are from home on business, "to see the *men* and *women apart*." It is well known that the keystone of the great *Arch* of Catholicism is, that the Pope and his *tribe* are the *successors* of the Apostles. Methodist preachers also claim to be their successors. See Doc. Tracts, p. 251. Yes, every circuit rider, if he has only three ideas above a *brick-bat*, and hardly sense enough to *peddle black berries*, claims to be a successor of the Apostles; and, with all the spiritual pride of a Roman Priest, arrogantly, and unblushingly tells the world, that baptism is *not valid*, unless it is administered by *one* of their "*holy order*." How can a man have the audacity to stand up here, and audaciously tell you that my doctrine is Catholicism? when it is known that the furniture of his sanctuary, and the articles of his creed are right from Rome. When this daughter of Rome married and set up for herself, her mother furnished her with her ideas, her language, her doctrine, and her religion; and although she does not equal her mother in arrogance and unblushing impudence, she equals in *audacity* any other daughter her mother ever had. I deny that Catholics believe, as I do, that *faith*, *repentance*, and a *change of heart* are *pre-requisites* to baptism. I deny that they ever taught baptism for the remission of the sins of a penitent believer *only*. It is a slander upon the truth, only equalled by his slander upon the sentiments of Bro. Camp-

bell, to which I next invite your attentions. He represents Bro. Campbell as believing, that the blood of Christ has no *power* but what is in the water; and by quoting one or two sentences *only*, makes him say precisely the opposite of what he does say. In the paragraph to which Mr. Terrell alluded, Bro. Campbell is commenting upon two verses: "Be baptized, and *wash* away thy sins;" and "They *washed* their robes, and made them *white* in the *blood* of the Lamb." He says, "Here are two things equally incomprehensible—to *wash* garments *white* in *blood*, and to *wash away sins* in *water*!" (Now mark.) "An *efficacy* is ascribed to *water* which IT DOES NOT POSSESS, and, as certainly, an efficacy is ascribed to *blood* which *it does not possess*. If blood can *whiten* or cleanse garments, certainly water can *wash away* sins. There is, then, a transferring (in the sacred style) of the efficacy of blood to water; and a transferring of the efficacy of water to blood. This is a plain solution of the whole matter. God has transferred in some way, the *whitening efficacy*, or cleansing power of water to blood; and the absolving or *pardoning power* of *blood* to water." C. System, p. 215.

Now, does it require more than an ounce of common discernment, and common *honesty* to see, that, so far from Bro. Campbell teaching that water now possesses all the pardoning power of the blood of Christ, he teaches that, when water is said to "*wash away* sins," "an efficacy is ascribed to *water* which it *does not possess*?" When he says, "the pardoning power of the blood of Christ is transferred to water," his meaning is, that in the style of the New Testament writers blood is said to *do* what water alone can *do*—viz—*wash a thing* WHITE; and water is said to *do* what blood alone can *do*—viz—*wash away* sins. I really supposed that, from the merited lashing Mr. Terrell received from me a few months ago at this place, for this contemptible and stupid slander, he would not have the

boldness to reiterate the same thing again in my presence. This is the first perversion I ever heard from Mr. Terrell, (but not the last) and this slander upon the sentiments of Bro. Campbell is one of the principal things that brought about this discussion. But of this again.

Time expired.

[MR. TERRELL'S 3D REPLY—3D PROP.]

Gentlemen Moderators—

I will commence at the last end of Mr. Pritchard's speech. He said that according to our book of Discipline, Article 9, we are saved by faith only. I have already answered that I should think, so that any one might understand me. My answer was that "*only*" there meant the necessary requisite, or the great principle. According to the Discipline faith is the only condition. It is the only terms of pardon or justification.

He wishes to know whether infants are justified by faith, and, in a very knowing manner, asks what the Discipline means, where it says, "Wilt thou take this woman for thy wife, and cleave unto her and her *only*." He asks if "*only*" here means five or six other women. I answer that I suppose it means to take the *one* woman for a wife, and no *other*. This he knew well before, but he was not content without throwing out some evil insinuation. I am in hopes the gentleman is now satisfied on this head, and that we shall hear no more about cleaving to this woman and her *only*.

He tries very hard to make this audience believe we teach justification by faith only—faith without action, and in a self-important air of triumph, says, we have left the bosom of Roman Catholicism. Well, I am glad of that. If I am out of Romanism, it is that much good—that much right. But there is a great difference between myself and the gentleman here: I have come out of Romanism but he is just going into it. I am glad that I am out of it, and would be glad if

the gentleman would not go into Roman Catholicism. I would like to warn him and keep him from running into Catholicism if I could but he appears unconscious of his advances in that direction.

Mr. Pritchard reads from our book of Discipline, and then from the Romish creed, to show that we hold some doctrines in common with Roman Catholics. This we do not deny Catholics believe many things that are true, and it is not a sufficient reason for me to let go the truth, to find that it is held and believed by Roman Catholics; and as Mr. Pritchard sees proper to leave Protestantism and go back to Roman Catholicism he surely cannot think it wrong in our church to hold some articles in common with Catholics, especially where they are right. If he sees proper to go to Catholics from Protestants, he cannot blame us for going from Catholics to Protestants!

The gentleman reads much from Mr. Wesley's Doctrinal Tracts on infant baptism. I have nothing to do with Mr. Wesley's views on that subject, only to show that he has been misrepresented. We subscribe to no one man's views in every thing, only so far as he goes with the word of truth; but in the main, we think Mr. Wesley was in the right.

Mr. Pritchard has fallen upon the error that caused the great apostacy. The doctrine of baptism for remission of sins, is that to which I allude. He need not refer to Mr. Wesley. He did not believe baptism was for pardon, and he never preached such a doctrine.—He misrepresents him when he says he did. I have his Doctrinal Tracts, and I know what he taught as well at least as Mr Pritchard. He is not to make this audience believe Mr. Wesley taught any such doctrine; and if he did we do not believe all he taught. In the main his writings are good and received by us. The error of the gentleman, I repeat it, that baptism is for remission of sins, was the great inlet to the apostacy, and the gentleman himself in preaching that doctrine, is getting back to Romanism. I hope this will satisfy him.

He quotes from St. Paul as follows: "For they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves to the righteousness of God." Evidently righteousness here means pardon of sins, for they alone are righteous who have their sins pardoned. It requires an act of the mind to bring a man to pardon, and not of the *body*. The scripture says, "to him that *worketh not*, but *believeth*; his faith is counted to him for righteousness." This righteousness I say means pardon of sins, for they alone are righteous who have their sins pardoned. Man is pardoned then, by an act of the mind of God, and not by his own acts. A learned writer says, "It requires the will of God to pardon." But according to Mr. Pritchard's doctrine, it not only requires a man's faith, an act of the mind but of the body; yes, and not only this but an act of the third person. The sinner must get some person to baptize him, and if no one can be obtained to administer the ordinance of baptism, the individual sinks down in despair. According to his doctrine, before any one can obtain pardon, he must get a third person willing to it, and ready to baptize him.—God intended no such thing. He never intended that the salvation of one soul, should depend upon the option of a third person. In obtaining the pardon of a man's sins, the sinner and his God are all that have and thing to do in the case. The sinner thank God, is not depeneant upon any one. But according to the doctrine of my friend, if he cannot get an administrator, or if the administrator refuses to baptize him, he must be lost. This doctrine I do not believe. I cannot believe that God would make the salvation of one man's soul depend upon the will of another man. It is unreasonable.

Mr. Pritchard has a great deal to say about the mourner's bench; but we do not believe the mourner's bench is a condition of pardon. We might retort that he makes water a condition, for Mr. Campbell says the absolving quality of the blood of Christ is transferred to

water and that immersion alone is the act of turning to God.

Abraham was justified by faith, and so are all the spiritual seed of Abraham. This I will show from Ro. 4: 1. "What shall we say then, that Abraham our father as pertaining to the flesh, hath found. For if Abraham were justified by works he hath whereof to glory; but not before God; for what saith the scriptures: Abraham believed God and it was accounted to him for righteousness. Now to him that worketh is the reward not reconed of grace; but of debt; but to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted to him for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works; saying, Blessed is the man whose iniquities are forgiven and whose sins are covered."

Mr. Pritchard says, devils believe. Well, in James, 2d chapter, the apostle speaks of a justification some 26 years after Abraham's justification, and Abraham is presented as a pattern of our own justification. He is the pattern of the faithful. What other condition are we here taught but faith? Surely none other.—Faith is the great condition. This doctrine will stand in spite of my respectable opponet—it must, and will stand forever. It is the great fundamental doctrine of the Reformation of the 16th century.

I will now quote Martin Luther, as his words are found in D'Aubinie's History of the Reformation, page 202: "On man's part, there is nothing that goes before grace,—nothing but impotency and rebellion. There is no moral virtue without sadness,—that is to say, without sin." This blessed doctrine will stand forever. The rough eloquence of Martin Luther was engaged in the cause of justification by faith alone. It was felt that it was the cause of the gospel, of justice, and of liberty, which was then to be pleaded. Faith without works justifies, and this doctrine will stand forever. He that believeth with all

the heart, believeth unto righteousness. This is the doctrine of the gospel.

Mr. Pritchard would have to point the sick woman, to whom I called his attention, to some brook, pond or meat trough. But I would say, in the language of Peter, "all that believe are justified from all things from which they could not be justified by the law of Moses."

The ninth article of our Discipline is the doctrine of the whole Episcopal church—also the Presbyterian and Baptist churches. Not that part of the Baptist church that deny the divinity of Christ.

[Mr. Pritchard said, Who do you refer to?]

Mr. Terrell said, I do not know that I am bound to tell. I think that the New Lights deny the divinity of Christ, and they are very near akin to you [pointing to Mr. Pritchard.]

I have referred the gentleman to our book of Discipline, 54th page, sections 2 and 3, to show that Mr. Pritchard has misrepresented me, when he says, that our creed makes justification just according to every man's own theory, and that if a man is baptized, he is justified without faith. We hold no such doctrine, and the gentleman knows it. Our doctrine is, that the man that believeth has the assurance that he is pardoned, and of everlasting life. "All the prophets bear witness of him, that through his name, whosoever believeth in him shall receive remission of sins." Mr. Pritchard stands in opposition to all the prophets.

Luther meant just what Wesley meant by justification by faith alone. They both meant just the doctrine of the bible, and that is just what I mean; and if I could pin this doctrine to the wings of the wind, or make use of the bellowing thunder-tones, I would tell it to the benighted nations of the farthest people on the globe, and in the language of Paul, that "the word is nigh thee, even in thy mouth and in thy heart," and that if "thou shalt believe in thy heart, in the Lord Jesus, and confess with thy mouth, thou shalt be saved!" Such is the doctrine of the scripture. Such is the

doctrine suitable to poor fallen man. It makes not his salvation depend upon any one but him self. It depends upon no act, but an act of the mind that can be performed any place and in any condition.

The man with his back broken can believe, and consequently can comply with the only condition; but if baptism is for remission of sins, as Mr. Pritchard contends, he is lost. The gospel has no good news for him. It simply tells him of a way of salvation that is out of his reach. Away with such doctrine. Let the old doctrine that has comforted so many thousands on a dying bed, stand forever.

Time expired.

MR. PRITCHARD'S FOURTH ADDRESS—3RD PROP.

Gentlemen Moderators:

As Mr. Terrell has agreed for the accommodation of the Moderators to occupy but *four* hours in the discussion of his proposition to-morrow, I have agreed for his accommodation to occupy but four hours to-day.—

This, then, is my last speech.

I have offered *seven* separate and distinct arguments in support of my position; to but one of them all has the gentleman, who is falsely called my opponent, alluded, and to none of them has he made any reply; and, of course, cannot now, for they were all introduced before my last speech. They must go to the world unanswered and unreplyed to. I will now add another to these seven, which shall be drawn, not from the Bible, but from Mr. Terrell and his party. I will now prove by Mr. Terrell himself, that he does not believe faith is the *only* condition of pardon, and that my proposition is true. I called upon Mr. Terrell some time ago, as you all remember, to tell what the word *condition* means, and what he means by faith being the only condition of pardon. He told you that condition means principle, and that by faith being the *only* condition, he meant that it was the only principle of pardon. Well, I suppose, if my learned friend should

speak of a man's religious *principles*, he would mean by that language his religious *conditions*; and if he should speak of a man being in a *bad condition*, he would mean that he is in a *bad principle*. What a learned man Mr. Terrell must be! Well may he be called the champion of Indiana! I did not ask what condition always means, but what does it mean in a contract or covenant? What does it mean in the Gospel covenant? It never did, nor never can mean principle. It sometimes denotes the *state* of men and things, but never their principles. In a contract or covenant, it means to pay or return an *equivalent*.—Crabb says, "Condition respects any point that is admitted as a ground of obligation or engagement: it is used for the general transactions of men, in which they reciprocally bind themselves to return certain equivalents." Synonymes, p. 335.

I now assert that Mr. Terrell does not believe that faith is the only condition of pardon, to say nothing of its being the "only condition." Do you believe, sir, that our faith returns to God an equivalent for *pardon*? Do you, sir, believe that our faith benefits God as much as pardon benefits us? If not, then you do not believe your own assertion. That you do not believe it, I will now prove by you. You remember the discourse you delivered at this place against the "smaller fry of Campbellism," I suppose. I heard it, and so did more than fifty others who are now present. Now sir, did you not then say, that we are bought with a price, with the *blood* of Jesus Christ? Did you not say, that Mr. Campbell agreed with you, that an equivalent for pardon was returned to God by the blood of Christ? Did you not say, that, "these are my sentiments, and these are the sentiments of Mr. Campbell"? Did you not then turn to me, and, without knowing my sentiments, say, "You better set Mr. Campbell right before you attempt to set us right"?—Now, sir, permit me to tell you that I believe with all

my heart that the blood of Christ is the condition, and the *only* condition of pardon; for it is that, and that only which purchases our pardon. It is the *price* of our redemption. I believe what you then preached, and although your discourse was designed to slander me, you dare not now say, that you believe it yourself. If you believe that we are redeemed from our sins by the blood of Christ paying an equivalent for our pardon, you do not believe that faith is the condition—that faith returns an equivalent for pardon. My bible teaches me that the blood of Christ is the condition of pardon, *Grace* the *principle* upon which we are pardoned, and faith, repentance, and baptism the means thro' which we receive and enjoy pardon. Neither faith, repentance, nor baptism is the condition. They are the means, not the condition of pardon. Now, I ask, if Mr. Terrell has not said again and again to-day, that repentance and baptism are "means of grace," and "means of pardon"? They are not the condition, but the *means*, he says, and so say I, and so says every man who understands his Bible. He tells us, that they are the means of pardon, and yet, that they are not essential to pardon. Are not the means ordained of God essential to the end? If God has ordained, that through faith, repentance, and baptism as the means we shall receive pardon, I ask, if we can receive pardon without using the means? Mr. Terrell seems to think we can. Well may your Discipline say, "We Methodists are enthusiasts; looking after the *end* without using the *means*." p. 60.

If baptism is a means of pardon, it is essential to pardon. This is my eighth argument; and it is a good one too, for Mr. Terrell says it is true.

I must now review the ground over which we have traveled, and show you some of the beauties of Mr. Terrell. He commenced this morning by telling you that he appeared before you with feelings of solemnity; and in a little while after this, he was talking

about "ponds," "horse-ponds," "brick-ponds," "mud-holes," and "meat troughs." He is a *solemn* child truly!! May the good Lord save me from such solemnity. His vulgar and contemptible remarks upon the meat trough, and horse-pond, deserve not to be noticed.

I stated in my first speech, that he who wilfully refuses to be baptized, will be damned. Mr. Terrell noticed this by saying, "I agree with Mr. Pritchard, that he who wilfully disobeys the Gospel, will be damned." Now, in this, he admits, that baptism is a part of the Gospel of Christ; for how can a man who wilfully refuses to be baptized, wilfully disobey the Gospel, if baptism is not a part of the Gospel? A little after this, he boasted that his gospel was a universal gospel, that it brought good news to men without baptism, for it had no baptism in it. Now look at this: he who wilfully refuses to be baptized, wilfully disobeys the Gospel of Christ; but the Gospel which Mr. Terrell preaches, comes to men without baptism, for it has no baptism in it. If it is true, as he says, that baptism is a part of the gospel of Christ, and also true, as he says, that his gospel has no baptism in it, does it not follow, that his gospel is not the gospel of Christ, but another gospel? "If any man," said Paul, "preach any other gospel unto you, let him be *accursed*."

While speaking upon the words of Peter, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," he said: "Let Mr. Pritchard show where one of the prophets ever said that the people should be baptized." When he said this, he had certainly forgotten that he said, while discussing the action of baptism, that the Jews learned of the prophets that the Christ was to baptize; and, therefore, they said to John the Baptist, "Why do you baptize, if you be not the Christ?" While debating that proposition, he saw as clearly as he ever saw any thing, that the prophets did

teach that men were to be baptized; but now he has discovered, and it is equally as clear, that the prophets did *not* teach that any one should be baptized; and calls upon me to show that they did. I suppose he thinks, that he is a very poor man who cannot blow hot and cold out of the same mouth.

Baptism cannot be for remission of sins, he says, for a man might get his back broke, and could not be baptized. Shall I make a simpleton of myself to notice this? As well he might say, hearing cannot be essential to faith, for there are some who cannot hear.—Reading cannot be essential to knowledge, for some have lost their eyes, and cannot read. “To visit the fatherless and widows in their afflictions,” cannot be “pure and undefiled religion,” for a man might get his back broke,” and could not visit them.

Newlites, he says, deny the *divinity* of Christ, and they are clearly related to us. They do not, nor never did deny the divinity of Christ;—it is a slander upon that people. But why does he say they are clearly related to us? Is it because we deny the divinity of Christ? Mr. Terrell dare not say we do. Is it because they ball and rave like mad-men in their meetings, just as Methodists do? Is it because they have a mourner’s bench, and more confidence in their feelings and dreams, than they have in the word of God; just as Methodists have? Is it because they are believers in all kinds of abstract spiritual operations; just as Methodists are? Are these the reasons? If not, why do you say they are clearly related to us? Many of them are with us now; but they were not with us till they abandoned the unscriptural absurdities of Methodism.

Mr. Terrell complained that I did not quote the whole of the ninth article in their Discipline. Well, the reason is, the worthless thing contradicts itself.—The first part of it says, “We are accounted righteous before God, *only* for the merit of Jesus Christ,” and the

second part says : " Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." Now, if it is by faith *only*, the merit of Christ has nothing to do with it ; and if it is by the merit of Christ only, faith has nothing to do with it. Better take part than the whole, for both parts cannot be true. Which does Mr. Terrell believe?—He cannot believe them both.

As Mr. Terrell has repeatedly asserted that all the churches are with him, I will now show you that his own is against him, and that Mr. Terrell is against himself. In answer to the question, " What are the benefits we receive by baptism?" I find the following in " Doctrinal Tracts:"

1. " The first of these is, the washing away the guilt of original sin, by the application of the merits of Christ's death." p. 246.

Here we see, that it is *in* baptism, that the merits of Christ's death are applied to us. Can a man be pardoned without the *merits* of Christ's death being applied to him?

2. " By baptism we enter into covenant with God ; into that everlasting covenant which he hath commanded forever." p. 247.

Here we are taught, that it is by baptism that we enter into the everlasting covenant ; so without baptism, we are out of the covenant of promise. Can a man who is an alien from the commonwealth of Israel, and a stranger from the covenants of promise, having no hope, and without God in the world, be a pardoned man? If it is by baptism that we enter into the covenant, is it not essential to pardon to be in the covenant? Mr. Terrell would seem to think, that a man can be pardoned as well out of the covenant, as in it.

3. " By baptism we are admitted into the church, and consequently made members of Christ, its head." p. 248.

By baptism we are admitted into the church, and by

it we are made members of Christ; so, of course, without baptism we are not in the church, and without it we are not members of Christ. Can a man be pardoned who is out of Christ, and not a member of Christ? Yes, we are told by Methodists—by the general conference of the party, that by baptism we are made members of Christ; and yet, Mr. Terrell says baptism is not essential to pardon! There must be as much difference between his gospel, and the gospel of the general conference, as there is between his gospel and the gospel of Christ. But, notwithstanding that Mr. Terrell denied on yesterday this item of his party's creed, and is doubtless prepared to do the same thing to-day, I am prepared to prove by his own writing that he believes what he then denied.

[Here Mr. Terrell said—Will you please to read it sir?]

Mr. Pritchard—I will sir, that this audience may see that you have not advocated in this discussion what you told me, before the discussion, you solemnly believed. In your third letter to me, you say: "My 3rd proposition presents the true issue and nothing else. There is no issue between us whether repentance and faith be necessary to pardon. Nor is there any as to baptism being appointed for a visible *induction into the church of God*. But there is an issue whether it *alone* be the converting act. In other words, whether it be essential to our formal forgiveness,—to our pardon, and this is the issue presented in my proposition."

Now, did not Mr. Terrell on yesterday solemnly declare before heaven and earth, that he did not baptize persons into, but because they were in the church?—Did he not deny, that he believed that we are inducted *into the church of God* by baptism? You all know he did. Now, here he says, that there is no issue as to baptism being appointed for induction into the church of God. He believed in our correspondence, as I do, that by baptism we are inducted into the church, but

now he says he does not believe it. I told you that Mr. Terrell was against himself. But he says, also, "there is no issue between us, whether faith and repentance be necessary to pardon," yet this is the very issue he has been making all day. He has not dared to debate the issue that he made himself,—viz: "that baptism is essential to our formal forgiveness;" but has been trying to prove all day that faith is necessary to pardon; the very thing that he said was not the issue. Well, it is the best he can do. I know that he cannot and dare not debate the issue agreed upon. But we must hear the other benefits as credited to baptism by the general conference:

4. "By baptism, we who were by nature children of wrath, are made the children of God." p. 248. "By water then, as a *means*, the water of baptism, we are regenerated or born again; when it is also called by the Apostle, 'The washing of regeneration.' Our church therefore ascribes no greater virtue to baptism than Christ himself has done." p. 249.

If we are "made the children of God" by baptism, is it not essential to pardon? If it is true, that "we are regenerated or born again" by "the *water* of baptism," does it not follow, that it is essential to pardon? But again:

5. "In consequence of our being made children of God," (by baptism) "we are heirs of the kingdom of heaven." "Herein" (in baptism) "we receive a title to, and an earnest of, a kingdom which cannot be moved. Baptism doth *now save us*." p. 249.

If we are made the children of God, and the heirs of the kingdom of heaven by baptism, is it not essential to our pardon? If in baptism we receive a title to, and earnest of, the kingdom, is it not essential? How can baptism now save us, if it does not save us from sin, and if it is not essential to pardon? I have only time to make one more quotation, among the hundreds that I might make from the writings of Methodists:

"Be baptized, and wash away thy sins. Baptism administered to real penitents, is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through this means." Wesley's Note on Acts 22: 16.

I agree with Mr. Wesley, that baptism is a means of pardon, but not that it is a *seal*, for the Apostle says, "After that you believed, you were sealed by the Holy Spirit of promise." You may tell me, that what I have now read from the writings of Methodists, upon the design of baptism, does not agree with what I read, showing that we are justified by faith alone, without any thing else. Well, I know it does not; but I am not responsible for their inconsistencies, nor for their contradictions. They are singular teachers. When they speak on faith, it is all faith, and nothing else; but when they get on to baptism, it is every thing;—it brings "us into the church here," and takes us to "glory hereafter."

I must now notice again, what Mr. Terrell said about Bro. Campbell believing that all the pardoning power of the blood of Christ is in the water. "To the sacrifice of Christ," says Bro. Campbell, we always look for the basis of our pardon; to his blood that cleanses from all sin, for justification and personal acceptance; and to his word we look for counsel and instruction in Christian piety and righteousness. We are as dependent upon his word for light, as we are upon *his blood for pardon.*" C. System, p. 50.

Again:

"But a new age having come, and Christ having, by a more perfect sacrifice, opened the way into the true holy place, has laid the foundation for perfecting the conscience by a real and full remission of sins, which, by the *virtue of his blood*, terminates not upon the flesh, but upon the conscience of the sinner." p. 334.

Once more:

"You can see your sins washed away *in the blood*

that was shed on Mount Calvary. * * * * You can feel, and say with all assurance, that the blood of Jesus Christ now cleanses you from all sin." p. 335.

These quotations from the Christian System, the very book from which Mr. Terrell pretended to quote, show, that what he said of the sentiments of Bro. Campbell, is a slander upon that great and good man. If Mr. Terrell is either a gentleman or a Christian, he certainly will, when convinced of his wrong, take back what he has said. If he does not, this community will know what estimate to put upon his statements hereafter.

I will now call your attentions to the phrase, "*the faith*," as it is used by the Holy Spirit. "The faith" does not always mean the simple belief of mankind, but we find included in the phrase, Christianity in all its parts. For example, we are said to "*obey the faith*." Rom. 1: 5, and 16: 26. We are said to "*hear the faith*." Gal. 3: 2, 5. Now, to obey the faith, is to obey the gospel, and to hear the faith, is to hear the gospel. We are commanded to "contend earnestly for *the faith* which was once delivered to the Saints." Jude, 3. Now, who does not see, that, to contend for the faith, is to contend for Christianity in all its parts, the facts, commandments, and promises? Paul is said to "*preach the faith* which he once destroyed." Gal. 1: 23. Paul, in preaching *the faith*, preached Christ, and him crucified. 1 Cor. 2, 3. He preached that the people should "repent, and turn to God, and *do* works meet for repentance." Acts, 26: 20. So "the faith" which Paul preached was Christ, and obedience to Christ. From these passages we learn, that, when we are said to be saved or justified through the faith, it is not by simple belief, as Mr. Terrell thinks, but by the Gospel, without the law of Moses. I next call your attentions to the phrase "*by faith*." Mr. Terrell has reasoned all day, as if he thought the phrase by faith, excluded all action, all obedience from our justifica-

tion. Let us see if it means faith alone, or faith by itself. "By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11: 4. Did he offer the sacrifice by faith alone, without any action? or was it by faith carried out into practice, as the Lord commanded?

"By faith Noah, being warned by God, *moved* with fear, prepared an ark to the saving of his house." Heb. 11: 7. Did faith alone prepare an ark to the saving of his house? Did faith do all, and Noah nothing to the ark? It was not by faith alone, but by faith in what God said, and obedience to what he commanded, that the ark was prepared. Moses says: "Thus *did* Noah, as the Lord commanded him." The ark was prepared, not by faith alone, but by the *acts* of faith; so we are not justified by faith alone, but by confidence in the Lord, and submission to his authority—by the *acts* of faith. Read all of the 11th chapter of Hebrews; and first try by faith alone, and then try by faith carried out into practice, and you can soon see which agrees with common sense. I have yet one chapter on faith alone that I have reserved for a *treat* to Mr. Terrell. I mean the second chapter of James. James disposes of all the advocates of faith alone, and shows them to be *vain* men, and perverters of the word of God. He says: "What doth it profit, my brethren, though a man say he has faith, and have not works? *Can faith save him?*" Yes, indeed, says Mr. Terrell, it can save him; for we are justified by faith alone. The Apostle asks again: "If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled, but refuse to give them the things that are needful to the body, *what doth it profit?*" What profit is it to a poor man who comes to you for food and clothes, to say to him, go in peace, I will not give you the things that are needful to the body? We all know that it would profit him nothing at all. "*Even so*

faith," says James. But *even* with what? Why *even* with saying to a poor brother, depart in peace, I will not give you any thing. "Even so *faith*, if it hath not works, is dead, being alone." Here is the *faith* of Mr. Terrell—the *faith* about which he has been talking all day, and it is just *even* with saying to a poor man, depart in peace, I will not give you any thing that is "needful to the body."

In debating with just such an opponent as I have to-day, James said to him: "Thou believest that there is one God; thou doest well: the *devils* also believe, and tremble." Here we see, that the *devils* in hell have every thing that Mr. Terrell says is essential to being a Methodist. If *faith alone* makes a man a Methodist, why may not it make the *devils* Methodists also? If his *faith alone* is the truth of God, the *devils* are good sound *orthodox* Methodists now; for they have done all that is essential to Methodism, to make men Methodists. Well might James have said to his *faith alone* friend, "Wilt thou *know*, O VAIN MAN, that *faith* without works is dead." He calls the advocate of *faith alone*, a *vain man*; and a *vain man* he must be, to make the creatures of God do nothing more to become Christians, than the *devils* in hell have done. I have only time to mention one point more. The Discipline of "*our church*" says: "Wherefore, that we are justified by *faith only*, is a most *wholesome* doctrine, and very full of comfort." James says: "You see then how that by works a man is justified, and *not by faith only*." The Discipline says, we are justified by *faith only*; and James says, we are *not* justified by *faith only*. Which shall we believe, the Spirit of God, or the Methodist creed? I will conclude in the language of James:—"For as the body without the spirit is dead, so *faith* without works is dead also." *Faith* without works is like a body without a spirit; and of no more use. I thank you all for your attention.

Time expired.

MR. TERRELL'S CLOSING SPEECH—3d PROP.

Christian Friends:

The gentleman's beautiful manner and boisterousness reminded me of what an old Latin author once said to a young man whom he wished to rebuke for his rudeness. The old man exclaimed: "My young man, if you, being a *muley*, bellow and take on so, what would you do if you had horns?" [A laugh.]

President moderator called the congregation to order and Mr. Terrell proceeded.

The Liturgy of the Roman Catholic Church is in every essential the same as that in the 17th century. The liturgy of baptism or the ordinance of baptism is the same. What can the gentleman make of the fact that we hold some points in common with Roman Catholics? His own church does the same, and so does every other church in Christendom. He has done nothing here then, only to show how he could read from two books, first one and then the other.

He says that I have misrepresented Mr. Campbell's views and he read from Mr. Campbell's works the same thing that I spoke of. I would not have alluded to the quotation, had it not been called out of me, by the gentleman's doing great injustice to the writings of Mr. Wesley, by garbling his works and misrepresenting his views.

[Here the president moderator called Mr. Terrell to order, alledging that he was not speaking to the point. Mr. Terrell proceeded.]

To wash away sins is a figurative expression. This is clear from the language of the apostle which reads as follows: "But ye are washed but ye are sanctified, but ye are justified," &c. This does not mean that baptism can or does wash away sins; but it is a figurative allusion to their cleansing with the blood of Christ. All know this who have ever made theology their study.

The gentleman quotes the words, "If I had all faith

so that I could remove mountains, and had not charity, it would profit me nothing," and the words of James, "What doth it profit a man if he have faith and have not works;" but the apostles are showing in both these passages that good works are the fruits of faith, and enjoining the necessity of them as such.

But he says, as the devils have faith they are good orthodox Methodists. Well, so far as they go, they are orthodox. I once heard of a Methodist that became somewhat excited, and his heart began to burn within him for the salvation of the world, and he tried to get the devil, with all the world into the Methodist church. With devils faith is the mere assent of the mind. With Methodists, faith is the relying upon the word of the Lord with all the soul! This brings salvation to the sinner.

With regard to my letter to Mr. Pritchard; he says, that I stated in it, that "baptism is the induction into the church." I stated then, as I state now, that it is the induction into the *visible church*. I have had a correspondence with several men in Mr. Pritchard's church in my life, and they all have endeavored, and tried hard, to get me to say and affirm, that "faith alone is a wholesome doctrine and full of comfort." I always offer to contend for faith and baptism as taught in the Discipline.

I have given a passing notice of his scripture proofs, but many of the passages that he has quoted are irrelevant, and therefore I give them no notice. I shall now pass on to recapitulate my arguments.

1st. I objected to the gentleman's proposition because it contradicts Jesus Christ, as shown by referring to the serpent in the wilderness in connexion with the language of the Savior. The Savior's language reads as follows: "As Moses lifted up the serpent in the wilderness, so shall the son of man be lifted up, that whosoever believeth on him should not perish but have eternal life." Here it was shown, that faith is the condition and the

only condition. It does not say, that whosoever believeth on him *and is baptized* shall have eternal life, but whosoever *believeth* on him shall have eternal life."—Again, it is said, "He that believeth on the Son hath everlasting life." He that believeth not the Son, shall not see life, but the wrath of God abideth on him, but he that believeth is not condemned, but is passed from death unto life.

2d. My second argument is built upon the belief of all Protestant Christendom—all evangelical churches, who believe that pardon is obtained by faith in the meritorious blood of our Savior. This position I have sustained by the bible, by many clear and unanswerable scriptures, against which Mr. Pritchard has not been able to defend his cause.

3d. My third objection is, that his doctrine is in direct contradiction to the doctrine of the Reformation in the 16th century. That Reformation was based on faith as the great ordinance requisite to pardon. It was this that Luther contended for; and this was the germ, the life of that Reformation. To this blessed doctrine we are indebted for the great Protestant principles of the present day. The doctrine of the ninth article of our book of Discipline is the same. Mr. Pritchard has found it greatly in his way in this debate but it cannot be moved. It will stand forever.

4th. My fourth argument is founded upon the fact, that my opponent's doctrine defers God's time, and makes the salvation of souls depend on an ordinance that cannot be administered in thousands of instances till some future time, and in some instances not at all. According to Mr. Pritchard's theory, there is no pardon where there is not water enough to immerse. This I have shown to be unreasonable and unscriptural.—While the scripture says now is the accepted time, Mr. Pritchard's doctrine says, you must wait till you can find an administrator of baptism and water to immerse. While the scripture says, whosoever will may come,

his doctrine says, the sick and afflicted cannot come at all. This difficulty he has never got over and never can.

5th. My 5th argument is based upon the fact, that if Mr. Pritchard's doctrine be true, it makes man's salvation depend not upon an individual and his God, but entirely upon a disinterested third person; for a third person must be found to administer baptism, and if no one can be found willing or competent, the person must be lost. God never intended this. He never intended the salvation of one man to depend upon another.

6th. My sixth argument is founded on the fact, that according to Mr. P.'s own doctrine, there will be many that never can be saved; for we all know that thousands are situated so that they never can be immersed. I have specified many cases of this kind to which he has paid no attention, and to which he never can reply. Think of it, my christian friends, how would you feel to see some of your friends desirous to be saved, and no person could be found who could and would immerse. But according to my doctrine, the man upon the sick bed, with his back broken, or lying in the dungeon, can "believe on the Lord Jesus Christ" and be saved. If the sinner is in the vast wilderness a thousand miles from water or the administrator of baptism, he can believe on the Son of God and be saved. It matters not what the condition of the man is, for he can believe in any condition and he that believeth on the Son of God is passed from death unto life.

The gentleman appeared quite uneasy. He, no doubt felt goaded at what I had said; but I speak unto wise men; judge ye what I say.

I have now gone through with the argument, and set it before you in as clear a manner as I could and you must judge of its merits. I have sustained every position I have taken from incontrovertible evidence from the bible. Mr. Pritchard has signally failed on every point, and he ever must fail so long as he attempts

to prove baptism for remission of sins. He has tried every method any one could think of to make a show of argument, but he has failed in every attempt. He has appealed to our standard works; and, by misrepresentation, has attempted to make this audience believe that Mr. Wesley believed in baptism for remission of sins; but Mr. Wesley when fairly understood, believed no such doctrine, and if he did we do not believe every thing he wrote. In the main his works are good, and on this account our conference orders them published, and not because he sactions every sentiment he wrote.

He has gone to our book of Discipline and attempted to show that it teaches his doctrine but here he has failed.

He has gone to the scriptures and endeavored to prove his doctrine from the bible, but here we found faith to be the condition of justification. "All the prophets bear him witness that whosoever believeth in him shall receive remission of sins." "He that believeth on the son hath everlasting life." Thus you see, that faith is the great condition. This was the doctrine of the Reformation of the sixteenth century and it is the doctrine of our church.

If I had time I would advance more proof but my time is almost out, and I must come to a close.

Time expired.

[MR. TERRELL'S OPENING SPEECH—4TH PROP.]

The president moderator read the proposition as follows:

The Holy Spirit bears an immediate direct and personal testimony to the heart of the believer.

Gentlemen Moderators—

Having established to all unbiased minds, on yesterday, that faith is the great principle through which men are justified I now proceed to another proposition which brings me to the evidence of the pardon of all past sins. This is a great proposition and while I look to the Giver of all wisdom for his blessing, I hope I shall have an interest in your prayers, that I may be led fruitfully into all truth. If I am wrong this morning, the great body of protestants are wrong with me, and we are all left without any evidence of the pardon of sins!

Without further preliminary, I will proceed to read my proposition. It reads as follows:

The Holy Spirit bears an immediate, direct and personal testimony to the heart of the believer.

The term "immediate testimony," means at the time, clear, plain and direct. "Personal" means without an agent, not by representative, or not by another.—Pardon; what is it? I cannot give a better definition than the one given by Mr. Campbell, in his debate with Mr. Rice. He says it is not a process, but a single act of God's free grace—that it is an act of the great Sovereign, and takes place in heaven. It is an act of the infinite mind, commonly called the forgiveness of sins. It is not done *in* man, but it is done in heaven *for* him. It is the act of God and can come from no other source but God.

The evidence cannot exist before the fact—it cannot be prior to the fact. This is a self-evident statement, to all who have ever thought on the subject. The evidence cannot reach back one moment prior to the time of the pardon of sins. From this fact, I argue

that the evidence of any man's pardon that now lives, cannot be in the bible. As the act of pardon takes place in heaven and is an act of God, the evidence must come from God, and could not, in the very nature of things, come before the act was performed, or else the evidence testifies to what is not done.

You now see the awkward position of my friend, Mr. Pritchard. He believes the evidence of the forgiveness of sins is in the bible, and consequently he makes the bible bear witness to the pardon of a man's sins before they are pardoned, and consequently makes the bible bear testimony to what is not true. The evidence of pardon cannot be in the bible, for this would be the same as to say that the evidence existed before the fact existed, which you see cannot be.

Here I plant my stakes, and from here I cannot be moved. My first step is to show the gentleman that he cannot find the evidence in the bible. He may try it, but he will fail in every attempt he makes, for he cannot find where the evidence of any fact existed before the fact existed.

But again : As pardon takes place in heaven, no act that we can do can possibly prove it. Pardon is an act of the Great Sovereign, and consequently the evidence must come from him, which shows beyond the possibility of a doubt, that no act that we can do can be an evidence of our pardon.

I may have occasion to refer to this argument again, and in order to prepare the way, I will just observe that the bible was written more than eighteen hundred years ago, and consequently must have contained the evidence of my pardon eighteen hundred years ago, or that long before it was true that I was pardoned.

The gentleman may say we have the promise of pardon in the bible; but the promise of pardon and the evidence are very different things. A man may promise me money, but that is no evidence that he has.

paid it to me. A man that is considered good may promise to pay money, and never do it. The promise in that case is no evidence; and even if he did pay me as he promised, his promise is no evidence to me that he has paid me. As pardon is an act that takes place in heaven, no act on earth can prove it. The evidence must come from where the act takes place.

My anxiety and striving may evince to my fellow-man that I am desirous of pardon, but this is no evidence to others that I am pardoned, or to myself. Others cannot give the evidence that I am pardoned, nor need any one look to any source for the evidence of pardon but to God; for pardon is his act done in heaven, and the evidence must come from him. You see where this leaves Mr. Pritchard, and his brethren!—From these conclusions, he will find, there is no escape.

A feeling child may weep in consequence of having transgressed the laws of a good parent; but its tears are no evidence of its pardon. We learn not from the child that it was pardoned; but the evidence of its pardon must come from the parent. The child itself learns not from any of its own acts that it is pardoned; but the child must learn it from the parent, for, in this case, the parent is the pardoning power. The parent is the judge when the child should be pardoned; so is God, not we, when we should be pardoned. Neither can our fellow man assure us of pardon, for it is beyond the reach of our senses, and we must depend on the testimony.

The question now comes up with all its force: *Who is the witness?* Man is not the witness in this case, for pardon is one of the things of God, which man does not know. The bible is not the witness, for its evidence is older than the fact, which we have seen could not be the case. St. Paul says, “the natural man receiveth not the things of the Spirit of God, neither indeed can he know them, for they are spiritually discerned.”—Again, he says, “What man knows the mind of a man

save the spirit of a man that is in him?" and the argument of the apostle proceeds, as if he had said, No man can know the mind of God but the Spirit of God that is in him.

Pardon is one of the deep things of God, and no man knows it but by the Spirit, which searcheth all things, yea the deep things of God. Such is the state of the case, and my friend can never get over it. I cannot see how he will attempt it!

There is no being in heaven or in hell that knows the act of the mind of God but the Spirit of God that is in him, and, of course no being but the Spirit can reveal to man the pardoning act of the mind of God. This is out of the question. The matter then stands thus:

1. If God pardoned man he knows it. This all will agree to.

2. If God knows that a man is pardoned he can let us know it. This will not be disputed.

3. He is good enough to let us know it.

To all this no one can demur. Well, then, has God given us the assurance that he will give us the witness of the Spirit. I say he has, and if you ask *me* for the proof here it is: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4: 6.

When a man is pardoned he is a son, and here is direct testimony, that God sends forth the spirit of his Son into the hearts of such. This is evidence to the point. But let me read again; "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father, the Spirit itself beareth witness with our spirit, that we are the children of God." Ro. 8: 15, 16. This is proof clear enough for any one who believes the bible. but it is stated that the spirit beareth witness. 1 John. 5: 8. This witness is so important that he says in a previous chapter, that if any man have not the spirit of Christ he is none of his. You can now see, my

Christian friends, what is to become of Mr. Pritchard's theory. It cannot stand the test in the light of the scripture.

I will now quote another passage, which reads as follows: "In whom ye also trusted, after that ye heard the word of truth the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1: 13. This is the pledge of our pardon, "the Holy Spirit of promise."—This, blessed be God, is the evidence of pardon. The world can neither give or take away this assurance which the Christian feels of the forgiveness of sins.

Again, the Apostle says; "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." 2. Cor. 5: 5 Here is evidence as good as any one could desire. How will the gentleman get over this? Here he speaks of the earnest of the Spirit, which he has given us.

But I must proceed to bring my proof: "Now we have not received the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God." 1 Cor. 2: 12. What plainer evidence could any one produce on any proposition than this? The apostle says, he has given us the Holy Spirit that *we might know* the things given us of God. That is the same as if he had said, that we might know that he has granted the pardon of our sins.

Having the blessed assurance of his Spirit that we have the forgiveness of sins, and acceptance with God "we are always confident," as the apostle says, and fear not what man can do. This is the confidence that fills the heart with joy,—the assurance that the world can neither give or take away. Blessed be God, brethren, you know when you felt this confidence! You who have this assurance know what it is worth; but those who never had it know not how to appreciate it. He who has felt the kindling flame of the love of God knows its value but these destitute of this heavenly assurance

directly from God know not the comfort it imparts.

But the question arises, is this blessed witness of the Spirit of God *immediate*? It most undoubtedly is, for "*the Spirit itself beareth witness with our spirits that we are the children of God.*" Surely it is immediate, and *personal*, for it is the spirit that bears witness and no one else. This is then the immediate and personal witness of the Spirit with our spirit that we are the children of God. "Because you are sons he hath sent forth the spirit of his Son into your hearts crying, Abba, Father."

I have now clearly set my argument before you from the word of God, and if I had time, I could say much more on the points introduced; but I shall have time to fill up my arguments and elaborate hereafter. And I shall also produce more arguments, which Mr. Pritchard will never be able to answer.

Time expired.

MR. PRITCHARD'S FIRST REPLY—4TH PROP.

Gentlemen Moderators:

This is the last day of our discussion, and as Mr. Terrell has thought it best from some cause unknown to me, for him to occupy but *three hours* to-day in the discussion of this proposition, we will have to advance into the merits of the question at once. There are some things in the speech of Mr. Terrell this morning, which are to me exceedingly mysterious, and which I cannot understand. He speaks as if he did not understand the issue which he has made himself. Instead of proving, as he is solemnly bound by his proposition to do, that the Spirit of God makes a *new, a direct and IMMEDIATE REVELATION distinct from the bible*, he has been proving, what no one who believes the Gospel denies,—viz—that the children of God *receive* the Spirit. That the audience may see what the issue is, and that Mr. Terrell has not been debating the issue, I wish to know of him, if the real issue between

us is, that Methodists believe that Christians receive the Spirit, and we deny it? (Turning to Mr. T., Mr. P. said) Do you, sir, *know* that we, as a community, deny the truth of what Paul says, that, "Because ye are sons, God has sent forth the Spirit of his Son into your hearts"? or, that we are sealed by the Spirit, after we believe?

(Mr. Terrell—I will answer you sir, when I speak again.)

Mr. Pritchard—As I wish this point settled *now*, I wish an answer *now*.

(Mr. Terrell—Repeat your question, sir.)

Mr. Pritchard—Do you *know*, that we, as a community, deny the truth of what Paul says, that, "Because ye are sons, God has sent forth the Spirit of his Son into your hearts"? or, that Christians are sealed by the Holy Spirit of promise?

(Mr. Terrell—I don't know that you do, I never heard you do it.)

Mr. Pritchard—The gentleman knows very well we do not, and he dare not say that we do. What then, I ask, had his speech this morning to do with the proposition, more than it had with any other subject of which a man might think? He has been laboring to prove a proposition as wide as the breadths of heaven from the subject before us. That Christians receive the Spirit, I believe, as firmly as any man now living; but that it brings a *new* revelation right from heaven to every believer, and that too, without any *medium*, I do not believe.

But I have another question for Mr. Terrell to answer. Is it not the faith of your party, and do not you believe that the Spirit of God operates either with or without faith, and that God sends the Spirit of his Son into the heart of an *infidel* to make him a son of God?

(Mr. Terrell said—We believe that, sir; that is the faith of the Methodist church.)

Mr. Pritchard—That will do sir. Now, that Mr.

Terrell and his party do not believe one of his proof texts, I am prepared to prove by him. He admits that we believe that, "*because you are sons*, God has sent forth his Spirit of his Son into your hearts." Yes, *because you are sons*, and not to make you sons, he says we believe. But, how is it with him? Why he and his brethren believe, he says, that it is not "*because you are sons*," as Paul says, and as we believe, but to *make infidels the sons* of God, that God sends forth his Spirit. Yes, God sends the *naked* Spirit of his Son into the heart of an infidel to *make* him the Son of God. Now, if he believes that the Spirit God is sent into the heart of a man to *make* him a son of God, he does not believe that it is sent into his heart *because* he is a son; and if he believes that it is "*because you are sons*," that the Spirit is sent forth, as he says, we believe, he does not believe the faith of his party, that it is to *make* you sons. He must say that the bible is right, and consequently that we are right, and Methodism wrong, or that he and his party are right, and the bible wrong. He cannot believe the creed of his party and the bible both right, for they flatly contradict each other.

But how is it with the first chapter of Ephesians? Does he believe that we are sealed with the Holy Spirit? Did he not affirm, while debating the question of infant baptism, that we are "*sealed by water baptism*"? Did I not then quote this very passage to prove that his Methodism was wrong? Did I not then tell you to remember this, for I would have use for it on the last proposition? Now, if Mr. Terrell believes, what he solemnly affirmed then he did believe, viz: that we are sealed by baptism, he does not believe that we are "*sealed with the Holy Spirit of promise*," as Paul teaches in Ephesians, 1: 13. If he believes that we are sealed with baptism, as he told us he did, he does not believe, as he says we do, that we are sealed with the Spirit; and if he believes that we are sealed with the Spirit, he does not, and cannot believe

that we are sealed with baptism. He can give up what he said on infant baptism, and confess the bible true, or he can deny that the bible is true, and hold on to his baptism seal. Which will he do?

Having shown that Mr. Terrell does not and cannot, while he remains a Methodist, believe the very passages which he quoted to prove his proposition, I will proceed to show you what the issue is. His proposition reads: "The Spirit of God bears a *direct, immediate and personal testimony* to the believer in Christ of his pardon."

Direct testimony from heaven, means testimony which comes straight down from God. The New Testament, which has come to us through Christ and the Apostles, has nothing to do with it. Immediate testimony, means testimony which is given without any *medium*. If the Spirit speaks to the believer directly, the testimony is not immediate, but *through the medium of words*. Consequently, Christ and the Apostles have nothing to do with that; for it is wholly independent of them. Well may the advocates of immediate revelations say that some things which Christ and the Apostles taught are not true, for they *feel* them to be false in their souls. Personal testimony means testimony which is the exclusive property of the person who receives it:—It is his *own*, and given for his special benefit. It is given to him, but to no one else. If it comes from God, or the Spirit of God, it is something revealed to him that is not revealed to any one else. It is then, a *new* revelation, distinct from the bible, and independent of it. Such highly favored ones can fly away to heaven, and no thanks to Christ and the Apostles for the New Testament.

That Mr. Terrell is a believer in the *new and immediate revelation* of which I now speak, I will prove by a proposition which he offered to affirm in a discussion with Bro. Wright, and which I find published by Mr. Terrell in the "Greensburg Repository." Hear it:

"The evidence which a Christian has of his pardon is an IMMEDIATE REVELATION IN HIS HEART, *made by the Holy Spirit.*"

Mr. Terrell is then, a believer in *immediate revelations* distinct from the bible, and wholly independent of it. This is just what he is to prove to-day. *Shakers* and *Quakers* are not greater believers in immediate revelations than Mr. Terrell; and they have equally as much respect for the word of God, as Mr. Terrell and his party have. They are all crazy on this point.

But here is the word "*testimony*," what does it mean? I will let Crabb define it. He says: "*Testimony* is a species of evidence by means by *means of witnesses*, from *testis*, a witness. Testimony is properly *PAROL* evidence. Testimony is that which is offered or given by persons or things *personified* in *proof* of any thing; evidence is said to *arise from testimony*, when we depend upon the credit and relation of others for the truth or falsehood of any thing." Synonymes, p. 444.

"Evidence," he says, "arises from testimony;" so evidence and testimony are not the same, but stand related to each other as *cause* and *effect*. A witness who bears testimony in court, makes the thing about which he testifies evident to the court. Testimony is designed to make things evident; but a thing that is evident or self-evident, needs not testimony to make it so.—Hence, we say, a thing is evident of itself and needs not proof. "*Testimony*," says Crabb, "*is properly PAROL evidence.*" Mark that! Now, "*parol*" means *ORAL, or by word of mouth.*" If testimony is properly *parol*, or by the word of mouth, then, there never was nor never can be such a thing as testimony *without words*, and without some mouth through which the words were spoken. As testimony is *always* given by the word of mouth, and as Mr. Terrell affirms that the Spirit of God *bears* an *immediate* testimony, he is guilty of the *folly* of affirming that the Spirit of God bears testimony *without any medium but through the MEDIUM OF*

WORDS. My first argument against his proposition is, that there never was nor never can be such a thing as *immediate* testimony, for testimony is *always* given *orally* or by the word of mouth;—*through the medium of words*, and *immediate* means *without a medium*. Testimony may be written after it is spoken, but it is never given without words.

Now I must examine some of Mr. Terrell's proof of his immediate testimony. His first was, (I suppose he intended it as proof, for I saw no use he made of it) that he triumphantly found on yesterday that we are justified by faith only. Mr. Terrell said, it was by faith only, and the bible says, "we are *not* justified by faith only." I suppose the gentleman means, that he triumphantly proved that the bible does not tell the truth.

His second was, that the testimony concerning a fact cannot *exist* till the fact itself exists. This was designed to show, that the bible is not, and cannot be any evidence of pardon. But the testimony concerning a fact, he says, cannot exist till the fact itself exist. Abraham received testimony from God, that in him the nations of the earth should be blessed, *two thousand years before the fact* of a single soul being blessed in him existed. Abraham thought it was testimony, and believed it with all his heart; but he was a poor stupid creature, for Mr. Terrell says it was not testimony, for the testimony concerning a fact *cannot* exist till the fact itself exists. The Apostles, in preaching Christ in every part of the world, appealed to the *testimony* of the prophets, which was given from five to fifteen hundred years before the death of Christ, to prove that "Christ *died*, was *buried*, and that he rose again the third day, according to the Scriptures."—But, says Mr. Terrell, the Apostles were *deceived*, the prophets did not bear testimony to these facts, for the testimony of a fact cannot exist till the fact itself exists. But we have no testimony that the *dead* will

ever be *raised*, for the dead are not yet raised, and Mr. Terrell says, that the testimony concerning a fact cannot exist till the fact itself exists. Nor have we any testimony that the Saints of God will ever *inherit* the kingdom beyond this vale of tears, they do not yet inherit it, and testimony cannot exist till the fact exists, Mr. Terrell says. There have been thousands condemned and hung, upon testimony which existed before they were guilty of murder. Existing difficulties, and threatening to murder, have been brought in as testimony to condemn the murderer; and by such testimony he has been condemned. How easily he might have escaped the sentence of condemnation by calling upon Mr. Terrell to plead his cause. He would have told the court, that the known difficulties, and all the *threats* of the murderer were not testimony against him, nor any testimony at all, for testimony cannot exist before the fact exists.

But, he asks, how can the bible be any evidence to *us*, that *we* are pardoned? Our *names* are not in the bible. Wonderful discovery! How does the bible convince a man that he is a sinner? His name is not in it. How do we know that the Lord commands *us* to repent? Our names are not in his word. How do we know that there is any thing promised to *us*, in heaven, earth or hell, in the Bible? Our names are not in the bible. Will Mr. Terrell tell us in what language his name is written in his *new revelation* that he is contending for?

Just after this, he said: If a child violates the command of its father, it cannot know that it is pardoned till its father *says so*. I can say *Amen* to that. So we who violate the commands of God, cannot know that we are pardoned till God *says so*. *Saying* it is so, is not immediate, Mr. Terrell, but through the medium of words.

He quoted John, 5, 6: "And it is the Spirit that beareth witness," to prove his proposition. The issue

is not whether the Spirit bears witness, for we all believe that, but whether the Spirit bears *immediate* testimony to every believer;—whether it makes a new revelation distinct from the bible, and independent of it.

He quoted also, 2 Cor. 5, 6, “Who has given us the earnest of the Spirit?” Now that passage says not one word about pardon, not one word about his *new* revelation, nor a word about testimony, personal nor impersonal, direct nor indirect, immediate nor mediate. What, then, has it to do with the discussion?

God has *power* to make a *new* revelation, he says.—Yes, and he has power to destroy this world instantly, but will he do it because he has the power? We are not debating about what God can do, or what he cannot do, but what does he do? Whether he makes a *new* revelation to every believer or not?

The evidence of a sinner’s pardon is not furnished in the bible, he says. We will see how this is before we are done with this proposition. Before showing you what the testimony is by which we know we are pardoned, I must bring before you a specimen of the new revelations of Mr. Terrell, and the manner in which they are received. I find one to my hand in Wesley’s Journal for May, 1759. Hear it:

“At eleven I preached at Bearfield to about three thousand, on the spirit of nature, of bondage, and of adoption. Returning in the evening I was exceedingly pressed to go back to a young woman in Kingswood. (The fact I nakedly relate, and leave every man to his own judgment of it.) I went. She was nineteen or twenty years old; but it seems could not write or read.” (A first rate subject for the delusion.) “I found her on the bed, two or three persons holding her. It was a terrible sight. Anguish, horror, and despair, above all description, appeared in her pale face. The thousand distortions of her whole body, showed how the *dogs* of hell were gnawing her heart.

She screamed out as soon as words could find their way, I am damned, I am damned; lost forever. Six days ago you might have helped me; but it is past; I am the devil's now. I have given myself to him. His I am. Him I must serve. With him I must go to hell. I will be his. I will serve him. I will go with him to hell. I cannot be saved. I will not be saved. I must, I will, I will be damned. She then began praying to the devil." (Remember the Spirit of the Lord is supposed to make her say, and do all these things.) "She then fixed her eyes on the corner of the ceiling, and said, There he is; ay, there he is; come, good devil, come. Take me away. You said you would *dash my brains out*; come, do it quickly. I am yours,—I am yours. I will be yours. Come just now. Take me away."

Now, after all this foolish and ridiculous talk, which is said to have been caused by the Spirit of the Lord, this woman, who could neither read nor write, is said to have received the *new* revelation for which Mr. Terrell contends. This case is but a specimen of hundreds given by Wesley and others. And we are called upon to regard such things as more sacred than the word of God.

(Here Mr. Terrell said—Please read where she was converted.)

Mr. Pritchard—I will:

"We interrupted her by calling upon God again; on which she sunk down as before; and another young lady began to roar out as loud as she had done. My Brother now came in, it being about nine o'clock. We continued in prayer till past eleven; when God in a *moment spoke peace into the soul*, first, of the first tormented, and then of the other. And they both joined in singing praises to him who had *stilled the enemy, and the avenger*."

Now, here it is; the Spirit it supposed to lay hold of the woman, and make her pray to the devil; say she

is his—that she belongs to him. That she is his—that she must be damned; cannot be saved, but must go to hell with the devil. That he promised to come and dash her brains out, and to pray to him to come and do it quickly. Now, did the Spirit of the Lord, or the excitement of the meeting, make her tell all these falsehoods? Does the Spirit convert men by making them lie? We know it does not. But we are told that the same Spirit which made her tell all these things, which we know to be untrue, revealed to her, a few minutes after, that she was a child of God, and not the devil's at all, as it had told her before. A man who can believe all this, can certainly believe in a new revelation distinct from the Bible, and independent of it.

(Here the President Moderator said:—Mr. Pritchard, are your remarks relevant to the subject?)

Mr. Pritchard—They are; I certainly have a right to examine the very thing Mr. Terrell relies on for his proof of pardon. Such extravagances as these of which we now speak can be brought about by any man of common sense, good or bad, if he will only try to do it. Mr. Wesley says that he could always tell who would be the subjects of these strange bodily agitations by their position in the audience. You generally see them take their seats, fix themselves in one position, and their eyes upon the preacher, and sit in that position till they fall into that singular state.—What more does a professor of Mesmerism ask, to produce the same effects upon any man. All the phenomena of a Methodist conversion can be explained upon the principles of Mesmerism. They are not supernatural and spiritual, but purely natural and animal. We see the same things in some form every day. They are brought about by the great and universal law of nature,—that of *equilibrium*. If we see a man laughing, we are almost certain to laugh or smile, even if we do not know what he is laughing at. If

we see a person crying, and apparently in great distress, we feel and weep, because we see him weeping. The principle is, that persons with whom we associate will, if we do not resist, make us *feel* and *act*, as they feel and act. Paul recognized the principle when he said: Evil communications corrupt good manners;" and we know that associating with good men will correct bad manners. Whenever any man or set of men, good or bad, get our confidence and love, they will make us feel, think, act, and do just as we do.

(Here the Moderator said again—Will you tell us in what respect you consider your remark relevant?)

Mr. Pritchard—If I examine the thing on which Mr. Terrell relies for proof, and show that it can be explained upon natural principles, it will follow, that it is not a revelation from God.

(Moderator—You are right. You can proceed.)

Who does not know what I now say to be true?—Who has not seen, in this country, peaceable men, when two of their neighbors would get into a fight, pull off their coats and declare that they could whip any man on the ground; and that too, without any one saying one word to them. Now, if these things be so, (and we know them to be so) what, I ask, in all the world is more *natural* than for men and women, in the times of great and general religious excitement, hearing the songs, the groans, the prayers, and feeling exhortations, and also the shouts and *screams* of of the ignorant, and believing them to be the legitimate fruits of religion, to feel like singing, groaning, praying, shouting and screaming as their associates do? These things which we see and hear almost every day, are looked upon as the effects of a direct and immediate revelation to the subjects of these bodily agitations.

That they are not from God, but purely animal in their nature, and the legitimate offspring of excitement I will now prove. When Wesley was preaching "free

grace and sinners rights," he prayed to God, "that if it be the truth, to *set* to it his *seal*; and almost before we asked," said he, "God *sealed* the truth by causing one and another, and another to *fall*," till the whole audience seemed to be crying for mercy. This was the very thing he willed and labored for.

Whitefield, who was preaching, at the same time, Calvinism in its worst form, prayed in like manner for God to set his seal to what he preached, and in an audience of "*twelve thousand*," he says, "Some *fainted*; and when they had got a little strength would *hear* and *faint* again. Others cried out in a manner almost as if they were in the *sharpest agonies* of death. I think I was never myself *filled* with greater power." *Never before did I see a more glorious sight.*"

Now, who can believe that God, by a direct revelation, revealed to Mr. Wesley, that what he preached was true, and to Whitefield, that precisely the *opposite* was true? Who does not rather believe, that Wesley and Whitefield *made their own seals*, for their doctrine by their enthusiasm, and that God had nothing to do with them?

I must briefly state a few more facts in relation to these things. 1. The subject of the agitations are not among the most *pious* and Godly of the parties to which they belong; nor are they generally looked upon by their brethren as the most valuable members of the party. The most hypocritical generally have the brightest revelations, and the most marvelous experiences to tell. 2. These bodily agitations have not been confined to the religious, for men of all ranks, and of all parties, and of almost all nations and countries, savage and civilized have been the subjects of them; but never only in the times of great and general excitement.

Among the Romans nearly two thousand years ago, in the time of a great political excitement, these things appeared among the nervous of that people; and so general and alarming were they that the Romans made

a law, that, when any one in their assemblies should be taken with these bodily and nervous agitations, the assembly should immediately brake up and go home till the excitement was over.

3. In the fifteenth and sixteenth centuries, these same nervous agitations appeared among the Roman Catholics in Germany and France; and so alarming were they in their effect, that in Germany, laws were made against them; and in France many of the subjects of them were put to death because they were supposed to be possessed of *demons*. The excitement which produced them, I believe, was caused by crowds of them going together to visit the tombs of the departed saints.

4. These agitations have not been *peculiar* to any party, for Romans, Pagan and Papal, Presbyterians, Methodists, Baptists, Mormons, Quakers, and Shakers have all been troubled with them. The Mormons Methodists and Shakers depend more upon these things to prove that they are of God, than upon any thing else. If they prove one right, they prove all right. If they are immediate to one they are to all. So I think.

Time expired.

MR. TERRELL'S SECOND ADDRESS—4TH PROP.

Gentlemen moderators:

I should think I was paying but a poor complement to the intelligence of this large and respectable audience should I imagine or pretend to imagine that they would look upon the boisterous ravings of my friend as arguments or that they contained any thing like argument. But I have no idea that any person here will think so. He has not touched the point at issue at all, and my arguments in my first speech remain untouched, and unanswered, and forever must remain so.

Mr. Pritchard read from Mr. Wesley's writings about the young lady that Mr. Wesley visited. Now we never contended, nor did Mr. Wesley ever contend, that

this effect as seen in the young lady's words and manners was the effect of the gospel. Mr. Wesley says, page 48, "This ranting is the effect of the dogs of hell," and not the spirit of the gospel. He thought, as we do, that there is an influence attending the word; and this case brought from Mr. Wesley's works, is merely a quibble of the gentleman. When I was coming here this morning, I remarked that Mr. Pritchard would try to get off with a quibble. I felt satisfied of this, not that I can prophesy; but as I came so well prepared to prove what I contend for, I felt that he must and would resort to quibbling. He has proved that my expectations were correct, by his quibbling and evasive manner.

My arguments the other day were true, and they will stand while the world stands. The word of God is furnished for us to try our pardon by. If it does not correspond with the word, it is wrong of course. This the gentleman knows. He only endeavored to raise a dust to cover a retreat.

Had not Abraham the evidence of promise? Yes, he had, but not that the fact had taken place. Abraham died in faith. The evidence that Christ had tasted death was only after his death. The evidence of Christ's resurrection was after the fact, and could not have been before.

He speaks about a new revelation, but I will read you a passage: "For ye have heard of my conversation in times past, in the Jews religion, how that beyond measure I persecuted the church of God and wasted it; and profited in the Jews religion above many of my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers; but when it pleased God, who separated me from my mothers womb and called me by his grace; to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." Now this revelation was made in Paul's heart.

He undertook to criticise me this morning. I have

understood that this was the best way to puzzle any body, and when all other things may fail, this may be used as a last resort. His first question was: "Do you not know that as a church, we believe in the operation of the Holy Spirit?" I answer, that I do not know that Mr. Pritchard or the church he belongs to believe any such thing. Mr. Campbell talks of the indwelling dwelling of the Holy Spirit; but so far as I can tell, he denies it elsewhere.

Mr. Campbell says, if a man thinks he is pardoned, he will be just as happy as if he really was pardoned. That is the way he talks about it. But I will read from his "Christian System," page 248:

"Think you that the family of Noah could have been saved if they had refused to enter into the ark? Could the first born of Israel have escaped the destroying angel, but in houses sprinkled with blood? Or could Israel have escaped the wrath of Pharaoh, but by being immersed into Moses in the cloud and in the sea?—These things are written for our admonition, upon whom the consummation of past ages has come. Arise, then, and be immersed, and wash away thy sins calling on the name of the Lord. The *many who refuse grace*, will neither prove you wise nor safe in disobedience."

Here immersion is taught, as the great requisite.—Mark the language! Every one must be immersed or else he cannot be saved! It is for remission of sins too. This cuts off every Baptist, and all the professing world who have not been immersed for remission of sins.—Mr. Campbell has passed sentence upon you all; but the sinner who is immersed, comes up out of the water as pure and spotless as an angel. These with him are those who have the Spirit of God dwelling in them; but all the balance of mankind are without any evidence of the forgiveness of sins. Thank God, this is not the religion of Christ. I might immerse a hypocrite a thousand times and he would only be a hypocrite still. But according to his doctrine if a man should get

to hell and imagine himself pardoned, he would be happy. Who will believe such doctrine?

He refers to James again to-day. I suppose he is not satisfied with the day's work on yesterday. I am not surprised if he is not satisfied, for I should not be, if I were in his place. Must I explain that passage again? I cannot think it necessary. What I said on that subject yesterday is well recollected by this audience. I hope he will now be satisfied about the passage from James, as I have not time to go over the ground occupied on yesterday.

He says the Romans made a law. I know they made a law against the saints. But does he mean the law that broke up the worship of Christians? or what law does he mean? I could not see what he had in view when he referred to this matter. He, of course, was not to the point.

Mr. Pritchard makes being born again the evidence of pardon; but to this I object, and I may as well file my objections now as at any other time.

1. He must have a proper subject or it must be a failure. He is liable to be deceived and think a person a proper subject when he is not, and in this case being born of water is no evidence. Here is one chance for a failure.

2. He must have a proper administrator, or the work is null and void. Here is a great uncertainty. No one can know the heart of another, and if the administrator should be a wicked man, all his official performances would be of no consequence. Here is another place for deception, and a very large one too.

3. If it be not done with water, it is not acceptable and the water must be pure and clean at that. Consequently you must be where there is water to immerse, or die without any evidence of pardon. Here is another difficulty, and a very great one too.

4. If it be not done in the name of the Trinity, it is not valid. Here is another opportunity for wrong or for mistake.

5. If our bodies were washed in a puddle-hole, it would not be pure water? Can he say his body was washed with pure water? Surely he cannot. Now you see what becomes of his system when brought to the test. It will not bear examination.

He has commented on "the deep things of God" mentioned in one of my proof texts, but what has he made out of it? Has he answered my argument? No, my Christian friends and he never can. I have shown you that the pardon of sin is an act of God, an act of the mind of God, or one of the deep things of God, which the apostle says no man can know; but the Spirit searcheth all things, yea the deep things of God. The pardoning act then, being God's act, and it not being in the power of man to know it, only as the Spirit of God reveals it, my proposition is proved true beyond all doubt.

Another argument bearing upon this point is the fact that no evidence of any act can possibly exist before the act itself exists. This argument Mr. Pritchard has not, and, I think, he will not touch. Pardon takes place in heaven, and no evidence of it can exist before it takes place, and consequently it cannot be in the bible; for all the evidence in the bible was there before any man in our times was pardoned, and consequently bore just as much testimony in the case before he was pardoned as after. But it is not so with the witness of the Spirit. It comes right from God, personally and immediately, and is a proper witness to what was transacted in heaven.

"The Spirit bears witness with our spirits that we are the children of God, and if children, then heirs, heirs of God, and joint heirs with Christ." Here, blessed be God is the testimony of pardon, and all the world can never get round it. This one passage would be sufficient if I could not produce another one. I feel strong on this passage. I here plant down my stakes,

and the gentleman may do his utmost, but move me he never can.

That holy comforter—the indwelling of the Holy Spirit, is the blessed assurance of the good man. There are three that bear witness, and blessed be God, the Holy Ghost is one of the witnesses, and the gentleman can never take this holy comforter from us. It comes right from God. and bears witness to the act of God, in pardoning our sins, and gives us to feel a foretaste of heaven in the soul. O, my christian friends; this is dearer than life to me. Take from me this blessed witness and all is lost. God can reveal to us the fact that he has pardoned our sins. He has the power to do it. He has promised to us the witness of the Spirit. He is good enough to fulfil that promise, and I believe he does fulfil it. He does then pardon men, and can and will give them the evidence of it.

(Time expired.)

MR. PRITCHARD'S SECOND REPLY—4TH PROP.

Gentlemen Moderators:

As there was nothing worthy of attention in the last speech of Mr. Terrell, I will commence this where I closed the other. I will notice all he has said in due time. To show you that the bodily agitations which *always* attend Methodist conversions, and which are looked upon by them as *certain tokens* of divine presence, are not caused by the direct and immediate *power* of God, I will present a few more facts in relation to them, in addition to those already before you. My fifth fact is,

5. That you may send out a man of piety, modesty, and of good sense, who will state his proposition, and bring, in a dry and uninteresting way, argument after argument, as strong as holy writ, to sustain it, and the people who hear his discourses, instead of "fainting, then hear and faint again, then cry out as if they were in the sharpest agonies of death," will sit and

sleep profoundly while he speaks; and will leave the house saying, "he is the *driest* preacher I ever heard, he don't make us *feel* like Bro. B. does." But if you will send out a man of wickedness and corruption, and with the *eloquence* of a Maffit, and one too, into whose head an argument never entered, he will set an audience *on fire in ten minutes*, and in one hour will produce all the bodily agitations, fainting and falling of *Shakerism*; and will also produce all the screams and yells of a Methodist camp-meeting: Now, I ask every man of common sense, if it can be possible, that the Spirit of the Lord *forsakes* the good old man of piety and common sense because of his modesty, and *associates* with the corrupt and audacious because of his *eloquence* and impudence; and under his labors produces all the *phenomena* of a Methodist conversion?—Who can believe it?

6. My sixth fact is, that these bodily agitations—the strange phenomena of Methodist conversions have always visited the religious tribes who *encourage*, and *seek after them*, but they have never been known to visit a people who *discountenanced* them, nor enter a religious community where they were not welcome. Now, it must be admitted, that Presbyterians, and others who discountenance them, are as pious, godly, and religious, as Methodists, Shakers, or Mormons, who encourage them. Presbyterians, Baptists, and others have sometimes been troubled with such men as Edwards, and consequently with these strange phenomena, but still they do not countenance or encourage them.

7. My seventh fact is, that persons who are thrown into this singular state at religious meetings, in the times of great excitement, can be, and *have been restored to a sound mind in two or three minutes* by an experienced *Mesmerizer*. Dr. Dodds, in his Lectures, mentions some cases, and pledges himself to restore any one in *five minutes*. Can feeble man drive the Spirit of God away? We know he cannot.

8. My eighth fact is, that this excitement, and these nervous and bodily agitations have been known to result in death; but the Spirit of God was never known to *murder* a man, woman or child while trying to convert him or her. In the town of Brownsville, Union co., Indiana, only some sixteen or eighteen miles from this place, a lady *died* in the meeting house, in the presence of hundreds of persons, some of whom are now present, while under the bodily agitations of a Methodist conversion. Her new revelation was a powerful and fatal one. The Methodists who excited her will remember it for some time to come.

9. My ninth fact is, that Methodists do not believe themselves, that the work which is among them is the result of a direct and immediate impulse of the Spirit; for they never expect it, and never have it without a powerful *exertion* on their part to bring it about. They give feeling exhortations, tell affecting anecdotes of the conversions and happy deaths of fathers and mothers, call the people to the mourner's bench, hallow glory, sing, shake hands, and make use of all other means of which they can think, lawful and unlawful, to raise the excitement, and bring about their conversions. Now, if they believe it is all the work of the Spirit, why do they make use of such means? If Mr. Terrell should answer, that the Spirit will not operate unless they make use of such means, he will give up the question; for that would make the operation through the medium of their exertion, and not immediate as he affirms. My word for it, if they will meet, and behave themselves decently, as others do, such things will never be seen among them.

10. My tenth fact is, that the Spirit of God is a witness, and bears testimony to a great many things as well as pardon. It testifies to the world, that Jesus is the Christ the Son of God. It testifies to the world, that Jesus died, was buried, and raised again. Now, in not one instance, of all the instances in which the

Spirit has given testimony, can it be shown, that the testimony of the Spirit was *immediate*. Its testimony was not in a single instance immediate, but always through the medium of words.

11. My eleventh fact is, that the word of God is always, and at all times, in the heart of every believer; and the man in whose heart the word of God is not, is *not* a believer. "When you received the word of God which you heard of us, you received it not as the words of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess., 2: 13. "The *word* is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach." Rom., 10: 8. "Let the word of Christ dwell in you richly in all wisdom." Col. 3: 16. These passages show that the word of God is always in the heart of every believer, and that it effectually works in them. Now, if these things be so, then it will follow, that there can be no work or operation in their hearts without the word, for the word is always there, and always working there.

12. My twelfth fact is, that there is not one conversion in all the New Testament of the Methodist stamp. There is no account of the people "fainting, hearing and fainting again." There is no account of them coming to the mourner's bench, and crying and screaming, as if "the dogs of hell were gnawing upon their hearts." There is no account of their falling down by tens and twenties, as if *dead*, and coming out of that state shouting and screaming like mad-men. In all the operations of the Spirit among the people in the days of the Apostles, there is no account of it producing the disorder and confusion of a Methodist camp-meeting, and other meetings of that party. Now, if Methodists preach Christianity, if their conversions are genuine, and if the Spirit operates among them, and produces all the disorder and confusion in their meetings by a direct and immediate impulse, then the Apostle did not

preach Christianity, their conversions were not genuine, and the Spirit did not operate among them, for no such disorder, shouting, screaming, and confusion attended their labors at any place.

13. My thirteenth fact is, that the disorder and confusion, so common among Methodists, and which are regarded by them as certain tokens of divine presence, are contrary to, and directly opposed to the teaching of the Spirit of God in the New Testament. In giving directions to the members of the church how to behave themselves in the house of God, Paul says: "For you may all prophesy (teach) *one by one*, that all may learn, and all may be comforted." Now, while all are permitted to teach in the church, they are not all permitted to scream and yell in perfect confusion, as Methodists do, but are to speak "*one by one*"—one at a time, "that all may *learn*, and all be comforted." Can it be possible, that the Spirit of wisdom and truth is so inconsistent in its teaching, as to tell us in the bible that we are not to speak in confusion all at once, but are to speak one at a time, "that all may hear, learn, and be comforted," and then go right off to the very people to whom it give the command, enter into them, and by a direct and irresistible impulse, compel them to do precisely the opposite of what it commanded them to do? Who can believe it? If the bible is right, these things are wrong; and if these things are right, the bible is wrong; for the author of them, is not the author of the bible. Some of those *Paganized* professors of that day told Paul, as some of the same stamp now tell us, that they could resist the operations of the Spirit. Paul replied: "The spirits of the prophets are subject to the prophets." From this we learn, that the operations of the Spirit are always in harmony with our rational nature. Now, if ever this yelling, balling, fainting, screaming, and all the other disgraceful things of a mourner's bench conversion, the people have no control, then the people are the sub-

jects of an irresistible influence, and it is not true, that the Spirit is subject to the man who possesses it, as Paul says it is. Which shall we believe, the Spirit of God in the bible, or the Spirit of a Methodist camp-meeting? But, Paul adds, "For God is not the author of confusion, but of peace, as in all the churches of the Saints. Let your women keep silence in the churches; for it is not permitted unto them to speak." 1 Cor. 14: 31, 34. If God is not the author of confusion, he is not the author of Methodism, of Methodist meetings, nor of Methodist conversions; for they not only confuse all in their meetings, but frequently an entire neighborhood. How often are Methodists heard, not only in the meeting house, but going from it to their homes, hallowing "glory," "salvation," "salvation full and free," as loud as they can scream; and that too, at the hour of midnight, while all peaceable people are in bed. "In the churches of the Saints," Paul says, "women are to keep silence; for they are not permitted to speak;" but under the influence of the spirit of Methodism they do not keep silence, and are permitted to speak, to shout, to scream, to faint and fall prostrate on the floor, rise, shout, faint and fall again; while the young and modest are disgusted at religion, as see in them, the scoffing infidel is left to make their disgraceful conduct his excuse for treating with contempt the name and authority of Jesus Christ. How can things which are so contrary to every thing the Spirit of God has ever taught, be caused by a direct and immediate impulse of the Spirit? What a vast difference there is between the teaching of God's Spirit, and the teaching of the Spirit of Methodism. For example: The Spirit of God says, in the New Testament: "Let one speak at a time, that the rest may hear, and learn." Methodist spirit: "Let us all pray, all speak, and all shout *at once*," so that no one can hear, and no one can learn. God's Spirit: "The spirit of the prophet is subject to

the prophet." Methodist spirit: "The operations of the Spirit are direct and immediate, and the people are so completely under its influences, that they cannot help shouting and screaming in the most perfect confusion." God's Spirit: "God is not the author of confusion, but of peace." Methodist spirit: "God is the author of *confusion*, as well as of peace; and whenever he gives *peace* to the soul, he always does it in the greatest confusion." God's Spirit: "Let your women keep silence in the churches." Methodist spirit: "Let the women all speak in the churches. Let them shout and pray, and we will have the blessing." God's Spirit: "Women are not permitted to speak in the churches." Methodist Spirit: "Women are permitted to speak in the church; for the irresistible influences of the spirit compel them to speak, to shout, and to make the most perfect confusion of all our meetings; and we *know* it is right, for the more confusion we have, the *happier we feel*." God's Spirit: "Let all things be done *decently*, and *in order*." Methodist spirit: "As for decency, we care but little about it, and as for *order*, we want none; all we want is the blessing, and a good shout in the camp."

Having shown that the bible, reason and common sense are against the positions of Mr. Terrell, I have now some *objections* to the doctrine of his proposition to offer. And the first is:

1. That it makes us all depend, not upon the word of God, but upon our *feelings*—the *blind impulses of our hearts alone* for the evidence of our pardon. The promises of God are not regarded by the believers in a new and immediate revelation distinct from the bible. The bible, and every thing else, must be made to bend and *bow to the light within*. Men of all parties *feel* that they are right; for it is impossible for their *feelings to differ from their faith*. Now, if *feeling* is an evidence to one of the truth of his doctrine, and the correctness of his positions, it is an evidence to all, of

all parties, of the same things. Well might Solomon have said : " He that *trusteth in his own heart is a fool.*"

2. The doctrine of an *immediate* revelation *leads* men to disregard the authority of God, and to disobey his commandment. If you tell a Methodist that Jesus says, " He that believeth, and is baptized, shall be saved," or pardoned of all his sins, he will tell you that he cares nothing about that, for he received pardon without baptism, or any other "bodily act." But, if you ask him how he knows he was pardoned? he will tell you he knows it by the way he *feels*—that the "Holy Ghost has revealed it in his soul." Thus you see, that a belief in an immediate revelation sets aside the authority of Jesus Christ, leads men to disobey his commandments, and to trust in their own hearts in preference to his promises. The man of God, believes all that God says, obeys all he commands, and trusts in him for all he has promised. He is, then, a happy man. His feelings arise from his faith, and his faith rests not upon his feelings, as do the faith of Methodists, but upon the promises of the Lord. He believes, *feels*, and knows he is pardoned, because the God of heaven who cannot lie tells him he is ; but does not, and cannot think, or *imagine* himself pardoned, because he *feels* so and so.

3. My third objection is, That belief in an immediate revelation leads men to substitute, defend, and obey the doctrines and commandments of men, instead of the commandments of God. If you ask a Methodist what authority he has for the mourner's bench? he will tell you that God has *owned* and blessed it in the conversions of thousands. But, how do you know that God has owned and blessed it? Why, he will say, I was pardoned there myself, and I have seen hundreds pardoned at it just as I was. But, how do you know that you or any one else was pardoned at it? Why I know, because I *feel* it, and because the "Holy Ghost has revealed it in my soul." But what authority have

you for your class-meeting, and your band society?—Why, he will say, these are the best meetings in the world. But, how do you know that they are the best meetings in the world? Why I know it, because I have been made *to feel happier* in these meetings, than in any other meetings.

Thus you see, my friends, that the mourner's bench, the class-meeting, and the band society, are the commandments of Mr. Terrell's immediate revelation.—Thus you see, that a belief in immediate revelations leads men to substitute, defend, rejoice in, and obey the doctrines and commandments of men, instead of the commandments of God, because they make them *feel good*. This immediate revelation teaches a Shaker to sing *ludicrous songs, dance, fall upon his face, lick the law of Mother Ann off of the floor, shake the devil off, and kick him out of the door*. It teaches a Quaker to behave himself decently, and say nothing till the Spirit moves him. But it teaches a Methodist to come to the mourner's bench, go to his class meeting, and the meeting of the band, and there to shout, scream, and yell like the Indians of the North West. We have as much reason to believe the revelations of Quakers and Shakers, as we have to believe those of the Methodists.

4. My fourth objection is, That a belief in immediate revelations leads to *infidelity*. It is a notorious fact, that Methodists, Shakers, and Quakers, *reject*, and explain away every part of the bible which opposes their peculiar notions. That this is true, I will prove by Mr. Terrell. He does not believe the language of the Lord Jesus: "He that believeth, and is baptized, shall be saved." Nor does he believe the language of Peter: "Repent, and be baptized every one of you, in the name of Jesus Christ, *for remission of sins*." Nor does he believe the passage: "Arise, and be baptized, and *wash away thy sins*." Nor does he believe that, "Christ gave himself for the church, that he *might sanctify, and cleanse it by the washing of water, and the*

word." Nor does he believe that, "Baptism *now saves us*, by the resurrection of Jesus Christ." These are parts of the word of God that he does not, and dare not believe. (Turning to Mr. Terrell, Mr. P. said,)—I *dare* you, sir, to confess before this audience, that you believe these quotations from the word of God. He dare not confess that he believes them; for he knows, that in so doing, he would renounce the principles of his party, and that his party would *denounce* him. If he will confess that he believes all the bible, it will save him the trouble of saying again, that he has "triumphantly proved justification by faith only." If I were the advocate of a system which would not allow of my confessing any where and every where that I believed the bible, and the whole bible, I would throw it down, as a thing unworthy of a place in the head or heart of an honest man.

I must now notice some few items in the last speech of my friend. He quoted a passage in the 2d chapter of 1. Cor. "We have received the Spirit which is of God; that we might know the things that are freely given us of God." (Now mark) "which things we also *speak*, not in the *words* which man's wisdom teacheth, but which the Holy Ghost teacheth;" "expressing spiritual things in spiritual words." These things, then, which we freely receive are spoken by the Apostles, and came to us through the medium of the *words* of the Spirit, and not immediately, as Mr. Terrell supposes.

In his first speech he tells you, that the evidence of pardon is not furnished in the Bible, but in his last he said, "We have a right to bring our feelings to the word of God and by it prove that they are from God." That is, the Bible does not furnish any evidence, but still we have a right to come for the evidence where the evidence is not. If the Bible does not furnish any evidence what right have we to come for evidence where evidence is not furnished?

In his first speech he told you, that pardon does not

take place *in us*, but *in the mind of God*—it is something done for us in heaven. This I believe but it is not the belief of Mr. Terrell and his party. When a man who is condemned by the laws of his country, is pardoned by the Governor of the State, he cannot know that he is pardoned till the Governor tells him *so in words*; so we when we are pardoned by the Governor of the world, we cannot know that we are pardoned till he tells us *in words* that we are. In his last, he said, "If a man pays me for labor, I don't know that I have the money because he tells me so, but because I *feel it in my hand*;" thus making pardon not something done *for us in heaven* but something done *in us*, and received into us, as we receive money into our hands for labor. Consistent disputant! There is a *moral* charge *in every* believer; but this charge is not pardon, but a *prerequisite*, to pardon. We know what it done *in us* by our feelings, and we know what is done *for us in heaven*, not by our feelings, but by the word of God. God pardons us *in heaven*, but we do not, and cannot know that we are pardoned, till he tells in his word that we are.

Abraham had *testimony* he says, that the nations would be blessed in him, but not that they had been blessed. If he had *testimony* BEFORE they were blessed, certainly the testimony existed *before the fact*. The word of God said, *before* the nations were blessed in Abraham, "*in thee they shall be blessed*;" and *after* they were blessed, the same word says, *in Abraham they are blessed*. We learn all we know about it from the word of God. So the word of God says to us, *believe and obey*, and you shall be saved or pardoned, and after we believe and obey, the same word says; "When you obeyed from the heart, YOU WERE MADE FREE FROM SIN;" and that our souls *were purified in obedience*—"in obeying the truth." Rom. 6: 18 Peter 1: 22.

Now, unless the word of God is false, we know by it that we are pardoned. Mr. Terrell talks about pardon by faith only, and yet, has no more faith in the positive

statements of the word of God than to say they furnish no evidence of pardon. But I must notice the passage in the eighth of Romans; "The Spirit itself beareth witness *with our* Spirit that we are the children of God." I remark upon this first; The controversy is not *whether* the Spirit bears witness, but *how* it bears witness—is the testimony of the Spirit *immediate*, or through some medium? Second: According to the common version there are *two* witnesses; "the Spirit bears witness *with our* Spirit. Now, if you say, that your *feelings* are the testimony of God's Spirit, where will you find the testimony of your own Spirit? Third: This verse says not one word about a new revelation, direct or immediate testimony; nor one word about *when* or *how* we are pardoned; it only teaches that the Spirit of God bears witness, and this we all believe. But *how* does it bear witness is the question. God commands us to believe, repent, and be baptized for remission of sins; and to every one who obeys the Spirit says, "When you obeyed from the heart, you were *made free from sin*." What can be stronger evidence than this? Let Mr. Terrell show language as plain in his new revelation if he can.

Time expired.

MR. TERRELL'S CLOSING SPEECH--4TH PROP.

Christian Friends;

The gentleman wishes me to pay some attention to his arguments. You, no doubt, as well as myself, would ask the question: Where are his arguments?—Does he call what he has said about mourner's benches and class-meetings, arguments? If he does not I am unable to tell where he will find his arguments. But I would inform him once for all that I am not here to defend the mourner's-bench nor the class-meeting. If that was the question I would easily defend our practice in these respects, but that is not the question in debate. We believe that Christians may shout, for Isaiah, says,

"cry out and shout," but I am not to consume time, in replying to his irrelevant matter. I would observe, in passing, that we do not believe that shouting is an evidence of pardon. This is one of Mr. Pritchard's misrepresentations.

He says he would not debate my first proposition, but every word that was in that is in this. He has therefore done the same in debating this, as if he had debated the first proposition. I look upon what he said on this point as an apology for his defeat.

Mr. Pritchard refers to a man condemned and hung, to prove that evidence can exist before the fact to be believed exists; but here he failed, for the evidence that the man is hung is not that he has committed the murder, for there are many that commit murder who are not hung. This argument he has not and cannot touch. No evidence of any fact can exist before the fact itself exists. One cannot exist without the other. When a man is pardoned he is a Christian. That he is pardoned is a fact, and he receives the evidence of it because it is a fact, and after it is a fact, and cannot receive the evidence before he is pardoned. This argument has proven triumphant, and bids defiance to the gentleman's best efforts.

While on the subject of baptism, I called baptism the seal of the covenant, but the Holy Spirit is the seal of pardon. This explains Ephesians 1: 13, upon which the gentleman made such a display in his last speech. The covenant has its seal and pardon has its seal, and if the gentleman had made himself acquainted with this fact, it would have saved him of much trouble.—Baptism is one seal, or the seal of the covenant, and the Holy Spirit is the other seal, or the seal of pardon.

The renewing of the Holy Spirit spoken of by the apostle, was a means, a part, or evidence of the instrumentality in conversion and sanctification; but the witness of the Spirit is God's Spirit bearing witness with our Spirit that we are the children of God. There

must be a tree before there can be a fruit, so there must be a pardon before there can be the evidence of pardon.

In regard to what he says about my confusion, I have but little to say. I leave it with this large and intelligent audience to say how much I have been confused. I feel no uneasiness on that head.

The gentleman tells us that he was once a Methodist. I have long known that when any one turns against a church to which he has once belonged, he will do every thing in his power against it. Such persons usually employ every means both fair and unfair against the church of which they formerly were members.—Such seems to be the case with Mr. Pritchard. He glories in hurling his fiercest darts at the Methodist Episcopal Church, because he once belonged to it.

I do not know that there was any thing more in the gentleman's last speech demanding attention; and I shall therefore proceed on to recapitulate my arguments.

My first position was that pardon is not done in man, but it is done in heaven *for him*; which Mr. Pritchard has not denied; and that the evidence of pardon must be from heaven. This no one can deny with any degree of propriety. It is also a principle which I have laid down and argued from, that the evidence of no fact can possibly exist before the fact itself exists.—This Mr. Pritchard has tried hard to get round, but from it he has not and cannot escape. My argument then, is this: Pardon is an act of God, done in heaven; therefore the testimony of his having performed that act must be from heaven; and as it is a fact that the evidence of any act cannot exist before the act is performed, the evidence of the pardon of sin cannot be in the bible. This cut my friend off at once from his bible argument. Hence he has tried hard to get over this difficulty, but he has not succeeded, and, as I think no one ever can succeed who occupies his position.

God pardons a man first and then, gives him the evidence of it. This is certainly the case, for it could not be that he would give the evidence first and then pardon him. This would be preposterous. It would be proving a thing before it was true. This placed Mr. Pritchard in a singular difficulty, and he felt sensible that he must work his way out, or give up the argument at the beginning. This accounts for his great efforts on this point; but for him there was no escape. Here I planted down my stake, and here I still stand, and still intend to stand.

My next argument was founded on the plain word of scripture. "Because ye are sons, he hath sent forth the Spirit of his son into your hearts, crying, Abba, Father." None are sons but those who are pardoned; and because they are sons or as an evidence that they are sons, he has sent forth the Spirit of his Son into their hearts. This is a plain and unanswerable argument which Mr. Pritchard has been unable to meet.

I then quoted the language of St. Paul, Eph. 1: 13; "In whom ye also trusted after that ye heard the word of truth the gospel, of your salvation, in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." This passage is exactly in point. Here is the seal of pardon or the evidence of pardon. The gentleman need not smile, for I did not say that baptism was the seal of pardon, but the *seal of the covenant*. But the Holy Spirit is the seal of pardon. This passage is quite to the point, and there is no getting over it.

Again "the Spirit bears witness with our Spirit that we are the children of God." This is almost the language of my proposition, declaring, in so many words, that the Spirit bears witness with our Spirit that we are the children of God. You see here that we have scripture for our faith, but the gentleman only has Mr. Campbell for his faith. What is Mr. Campbell when compared to the New Testament writers? He is a mere

pigma. We want the witness of the Holy Spirit and not the witness from Bethany. We want scripture authority, not the authority of A. Campbell.

The witness of the Spirit is in us and we feel it and know it for ourselves. I expect I could get one hundred persons in this assembly, were I to call on them to testify that the witness of the Spirit, bearing witness with their spirits that they are the children of God. Yes, thank God, there are more than one hundred, I suppose, who would testify, that the Holy Spirit bears record with their spirit that they are the children of God. I might tell the young man, if he has it not, to go to the closet, and there earnestly seek it. It is as the well of the water of life, and waters and nourishes the soul.

Mr. Campbell may say that it is the word—that if we obey the word we imagine our sins are pardoned. Is it all imagination? No, blessed be God, it cannot be. There is a reality in it. But the christian may expect hard names, from those ignorant of this blessed witness; but if they call the Master of the house Beelzebub, what may not we his followers expect?

I could offer many more arguments, but what I have offered, I consider sufficient; and, although my time is not out, I shall come to a close, and leave the question with this large and intelligent audience. My prayer is that good may result from our discussion, and that truth may prevail.

Gentleman moderators and christian friends, you all have my thanks for your attention, and the many tokens of kindness I have received while with you.

Time expired.

MR. PRITCHARD'S CLOSING REPLY—4TH PROP.

Gentlemen Moderators:

Our discussion is about to close; and if it was not for some things in the last speech of Mr. Terrell, I could not say any thing more to add to his defeat and mortification. I am now satisfied, that it was the want of *mother wit*, and of knowledge of the subject, that

caused him to affirm what he has to-day.

He has had more to say about Bro. Campbell to-day, than he has about his new revelation. I suppose the reason is, because it is easier for a Methodist Circuit-eeer to *slander* Bro. Campbell, than to prove Methodism. He has given you the views of Bro. Campbell on baptism, on creeds, and on the Holy Spirit. Well, from what I have heard from him during this debate, I am satisfied that Mr. Terrell cannot give the views of Bro. Campbell, for he is incapable of understanding his writings. Bro. Campbell believes, he says, that all the Spirit there is among Christians is the written word.—He professes to be well acquainted with the writings of Bro. Campbell. Now hear Bro. Campbell, and see if Mr. Terrell can understand his writings. He says: “In the kingdom into which we are born of water, the *Holy Spirit is as the atmosphere in the kingdom of nature*—we mean that the influences of the Holy Spirit are as *necessary to the new life*, as the atmosphere is to our animal life, in the kingdom of nature.” C. System, p. 267.

Now, how can a man say, in view of language like this, that Bro. Campbell believes that all the Spirit there is among Christians is the word? The Spirit of God is the *atmosphere* of the kingdom of God, the very *air* we breathe, he says, and is as necessary to the new life, as the atmosphere in nature is to our animal life. He knows his statement to be a graceless slander upon the sentiments of that great and good man.

Presbyterians, he says, agree with him, that these “irregular heats” of the mourner’s bench are caused by an immediate impulse of the Holy Spirit. Hear the language of a Presbyterian:

“It is also worthy of consideration,” says Professor Hodge, “that these bodily affections are of frequent occurrence at the present day among those who continue to desire and encourage them. It appears, then, that these nervous agitations are of frequent occurrence in all times of strong excitement; it matters lit-

tle whether the excitement arise from superstition, fanaticism, or the preaching of the truth. If the imagination be strongly affected, the nervous system is very apt to be deranged, and outcries, faintings, convulsions, and other hysterical symptoms are the consequence. That these effects are of the same nature, whatever may be the remote cause, is plain, because the phenomena are the same; the apparent circumstances of their origin the same; they all have the same *infectious* nature, and are all cured by the same means. They are, therefore, but different forms of the same disease; and whether they occur in a convent or camp-meeting, they are no more a token of the divine power than hysteria or epilepsy." Life of Stone, p. 366.

So it seems, Presbyterians believe that these nervous agitations, outcries, faintings, and convulsions of Methodist camp-meetings, and hysteria and epilepsy, "are but different forms of the same disease;" and that hysteria and epilepsy are as much a token of divine power, and are as much proof of an immediate revelation, as these "irregular and disgraceful heats" among Methodists. There is no lover of good society—no man who feels the importance of the command of Almighty God, "Let every thing be done *decently*, and in order," who can believe in, or be the advocate of these hysterical symptoms which are so directly opposed to every thing the Spirit has taught in the Holy Scriptures.

I stated that these nervous agitations, faintings and fallings, were not confined to the religious, for among the Romans, in times of political excitement, these things appeared; and so alarming were they in their nature, that the Romans made a law to *cure* them, which was, that the people should go home, and stay there, till the excitement was over. To this Mr. Terrell replied, that he knew the Romans made many laws against Christians. Now, this nervous disease among the Romans, which is now witnessed among Method-

ists, was not caused by religious, but by political excitement; those who were affected with it were not Christians, but political enthusiasts; and the law was not made against Christians, or any body else, but as a *cure* for the disease—that the people should go home till the excitement which caused the disease had subsided. These “irregular heats” among the Romans, caused by political excitement, and the bodily agitations among Methodists, caused by religious excitement, are identically the same, which puts it beyond doubt, that they are the legitimate offspring of excitement, and not of divine favor. Nor does the fact that undoubted Christians are sometimes afflicted with these irregularities prove that they are from God, more than does the fact that undoubted Christians are sometimes afflicted with *Ague* prove that it is caused by a direct impulse of the Holy Spirit.

The gentleman told you that I could not say that my body was washed in pure water. I would be ashamed to give the *lie* to common sense by saying I have been “*buried* in baptism,” and my “body washed in pure water,” if I had only had a few drops sprinkled on my face.

The renewing of the Holy Spirit, he says, is an instrumentality of our salvation. If so, salvation is not by faith *only*, Mr. Terrell, and you were mistaken when you said, “I have triumphantly proved that we are saved by faith only.” All men will sometimes own the truth.

The Holy Spirit, he says, bears testimony through miracles. If the testimony of the Spirit is through the medium of miracles, it is not immediate, Mr. Terrell. Truly is Mr. Terrell against himself.

But, the gentleman having finished his arguments, he had to turn aside, in his usual slanderous style, to tell you that I was once a Methodist, and that he never knew an instance of a man turning his back upon the people he first joined, but what he became one of the

bitterest persecutors and vilest of slanderers in the land. No, he never knew an instance, he says, but what the man who turned became a bitter persecuter, and the vilest of slanderers. Now, Mr. Terrell either told the truth, or he did not tell the truth. If he told the truth, then he never knew *one* but what *lie*, persecute and slander; but if he did *not* tell the truth, he is guilty of a *wilful* and *bare-faced* falsehood before this large assembly. Well, Mr. Terrell himself was once a member of the Baptist church, but he has long since "turned his back upon the people he first joined," and is now a Methodist; so as he has never known *one* but would persecute and slander, we are authorized by him to tell the world, and the whole world, that he is one of the bitterest persecutors, and the vilest of slanderers in the land. If he did not tell the truth, he is guilty of persecuting and slandering those who have changed their religious sentiments; and if he did tell the truth, he is a persecuting, slandering fellow; so, either way, he is a vile slanderer. The difference between Mr. Terrell and myself is, I was, while a boy, a member of the Methodist church, but, when I became a man, I left it and joined the Christian church. Mr. Terrell was once a member of a Christian church, but became an apostate, and joined the Methodists. This, before heaven and earth, is the difference between us. I have known hundreds who have changed their religious faith, who would neither lie, persecute, nor slander; and there are many present now, of our most respectable citizens, who are among the number.

The gentleman, in the kindness and benevolence of his pious soul, exhorted me to seek for the Testimony of the Spirit. I have sought for it and found it long since. I think, however, that such an exhortation comes with an ill grace from a man who has proved himself to be one of the bitterest persecutors, and one of the vilest of slanderers in the land. It comes with a bad countenance from a man who has not, and *dare*

not confess that he believes the bible. I have made a number of quotations from the testimony of the Spirit, and dared Mr. Terrell to confess that he believed the testimony, but he has not, he will not, he *dare* not say he believes it; and yet, he can stand up here, and exhort me to seek after the very thing he does not, and dare not believe. I quoted the language of Christ, "He that believeth, and is baptized, shall be saved;" but he has not, and dare not confess that he believes it. I quoted the language of the Spirit, "Repent, and be baptized every one of you in the name of Jesus Christ for remission of sins;" but he would not confess that he believed it. I quoted the language of the Spirit, "Arise, and be baptized, and wash away thy sins;" but I could not get him to say he believed it.

(Here the Moderator said—Is not that new matter?)

Mr. Pritchard—No sir. I introduced it in my last speech.

(Moderator—I did not hear it.)

Mr. Pritchard—I do not suppose you did, for you were absent from the house when I spoke last. I re-affirm, then, that he dare not say he believes the testimony of the Spirit. I also asked him, if he believed the language of Paul, that we are "sanctified, and cleansed by the washing of water, and the word;" but he would not say he did. I also asked him to say, whether he believed the words of Peter, "Baptism now saves us?" but he would not say he did. I now say to Mr. Terrell, that, before this shall go to the world, and prove to every honest mind that his new and immediate revelation has made him an Infidel, he still has an opportunity of making the good confession that he believes the word of God,—I mean every part of it. How a man can believe one part, and not another, is something I cannot understand. How can a man who dare not say he believes the word of God, have the audacity to stand up here, and exhort me to seek for the testimony of the Spirit? When unbelievers be-

come exhorters, their feelings must be *awful*. Alas for the party whose advocates do not believe, and dare not believe the word of God.

The last argument of the gentleman was, that he could call upon one hundred in this audience who could testify that they have received the testimony of the Spirit. I must add a little to this. I can call upon more than *five* hundred in this audience who can testify that all Christians receive the testimony of the Spirit. The issue between us is not whether Christians receive the testimony of the Spirit, but whether the testimony of the Spirit is *immediate*, or *through some medium*—whether the Spirit makes a *new* revelation to every believer, distinct from the bible, and wholly independent of it, or not. But what he intended to say was, that he could call upon one hundred of his brethren who would testify that his position is true.

He reminds me of the preacher who published one day that on a certain day he would prove to every body present that the *devil is a liar*. Well, on the day appointed, a great number came together to hear the sentence of condemnation pronounced upon "*o'd Sam*."—The preacher arose in the presence of the assembly, and said; "The devil is a liar, he always was a liar, and I can prove that he is a liar. Then, turning to one of his friends he said; Is he not a liar, Bro. Jack? Yes, said Jack? There, said the preacher, I told you I would prove it! If Bro. Jack had only been present while Mr. Terrell was speaking, how easily he might have proved his proposition by him. He would have had nothing to do but to say, Is it not so, Bro. Jack? and the matter would have been settled forever.

Mr. Terrell was quite eloquent while speaking on the "rivers of living water," and the "well of water which springs up into everlasting life." A speech on the nature of the man in the Moon, or one on the life and character of Joe Smith, would have been as much to the point. He has been the most unfortunate man

in his proof I ever saw ; for in not one of the passages that he has quoted to prove his proposition, is *direct*, *immediate*, or *personal* testimony mentioned. How then can they prove his proposition, if they say not one word about it? Nor is *pardon* mentioned in one of the passages. Neither *direct*, *immediate*, *personal*, nor *pardon* is found in one his proof texts. He knows that he was solemnly bound by his proposition to prove, not that the Spirit bears testimony to *pardon*, for this we all believe, but that its testimony is “*direct*, and *immediate*.” I say he *knows* it; for in one of his letters to me, he says: “You know that the *issue* which I make with you is, not whether the Spirit bears testimony in the head, heart, heels, or toes, but is the testimony *direct*, and *immediate*.” This was then the real issue. Now, has he proved his position? It would be an insult to the understanding of this audience to tell them what they so well know—viz: that he has not.

In his first speech he quoted two or three passages, and made a false issue; but I proved by him that we believed them all, and that *he* and his *party* *did not*. He has not renounced the principles of his party, and confessed his faith in them yet. But I will not, I cannot press these things upon him, for I feel for him.

The Spirit of God says to us in the word of the Lord “Believe and *obey*, and you shall be pardoned. Now our confidence is so strong in the words of the Spirit, that we cannot think the Spirit would tell us a falsehood. Nor can we be *deceived*; for we know when we believe and we know when we obey. These are matters of knowledge with us. Now unless the Spirit tells us what is positively false, all who believe and obey from the heart are pardoned, and justified in the name of the Lord. O, how little like Abraham is that narrow-minded soul, who says, I will not believe till I receive a *new* revelation directly and immediately from heaven. But the Spirit does not leave us with the promise that we *shall* be pardoned, but *after* we believe

and obey, as it commands us, it tells us in language too plain to be misunderstood, that "IN OBEDIENCE WE WERE MADE FREE FROM SIN." Where is the man who *believes* the Bible, who can say it is not so? Mr. Terrell has showed us nothing in his *new* revelation as strong, plain, and clear as this. Till he does that, we will be contented with what the Lord says, believing from the heart, we do, all things that are written from Genesis to revelation. If my hope of happiness *must* fail it *shall* fail only with the *promises of my God*.

I leave the subject with you. I thank you all for your kind and patient attention. But I cannot take my seat without returning to the Moderators my thanks for the gentlemanly, and dignified manner in which they have presided over this discussion from its commencement to its close.

[Mr. Franklin arose, and said; As there seems to be a very great desire among the people that this debate should be published, I wish to know of Mr. Terrell, before we separate, if he is not willing to write out his part of it. I have taken down as much of it as I could, and intend to publish it; but I think it would be more satisfactory to all, for each of the disputants to write out his own speeches.

Mr. Terrell said; I cannot write my speeches, for I have not taken notes, and consequently do not know what I have said. I learned to preach without notes, and am therefore an off-hand speaker. If the people desire to read a debate, they can read the one between Mr. Campbell, and Mr. Rice.

Mr. Franklin; I will furnish Mr. Terrell with my notes, if he can't write his speeches without so there need be no excuse. The debate between Campbell and Rice costs so much, that few are able to own it; and it is so large that fewer still have time to read it.

Mr. Terrell; I have only a word more to say, and that is, there is a personal difficulty between Mr. Franklin and myself, so I cannot condescend to have any thing

to do with the publication of a book, in which Mr. Franklin is concerned.

Mr Franklin; I am not very anxious to do the printing; you can get any one else to do it that you please; I only want the people to have the book, because I believe it will do a great deal of good.

Mr. Pritchard then said: Bro. Franklin, as this people all know you, I would treat that insult offered without cause, with *silent contempt*.

SO ENDED THE DEBATE.

ERRATA.

Owing to the fact that Mr. Pritchard could not be present to read the greater part of the proof, and that it was frequently the case that I was not present, much of the proof reading was done by the printers. Not being familiar with the subject, and some words occurring in the work with which they were not acquainted, and not being written in a very plain hand, they have made some mistakes, which alter or destroy the sense. In one or two places a part of a sentence is omitted, as on page 48. *Come* and *comes* are sometimes printed *came*. *Louo*, to wash the body, page 42, is changed into the Latin *Lavo*. In most instances the reader will be able to correct.

BENJ. FRANKLIN.

NOTE. The personal difficulty alluded to at the close, as existing between Mr. Terrell and myself, and which I did not make any reply to at the time, related, as I suppose, to the series of letters I was at that time addressing him through the Western Reformer, in which work he was repeatedly offered page for page with me, if he wished to make any reply. It could be nothing else, for nothing else has passed between us in any way. He has charged me with some incorrect statements.— If he will make this charge in writing, and specify the statements, I will try to prove them correct.

B. FRANKLIN.















